

NEXT WEEK—COLONEL SAMUEL HARDIN CHURCH'S CENTENNIAL ADDRESS

THE CHRISTIAN CENTURY

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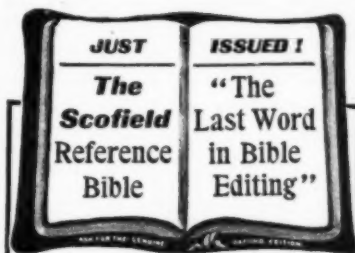
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-- Editors --



Herbert L. Willett.

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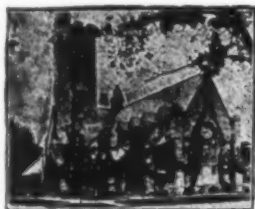
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A Word to our Friends

The work you did for the Christian Century at Pittsburg has yielded results beyond our plans. We will be unable, we regret to say, to send the first two issues following the convention to more than half of the new subscribers, so much larger is the list than our calculations. A great body of sentiment is organizing itself in behalf of the Christian Century as an exponent of those ideals for which the Disciples must strive in the new century. Our true friends are not content to merely stand by and watch and applaud but they want to help. Many are asking what they can do.

The best thing you can do for The Christian Century is to get new subscribers for the paper. The following is a facsimile of a letter by Dr. B. B. Tyler, sent to nearly two hundred homes of his church members in Denver. It was a practical way of showing his appreciation.



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Internally

B. B. Tyler.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT LOCKWOOD WILLETT, EDITORS

Re-Opening the Baptism Question

Shall the Disciples Practice Sprinkling Alongside of Immersion

COLONEL Samuel Hardin Church, a distinguished citizen of Pittsburgh, and a grandson of Walter Scott, one of the Fathers of the Disciples' brotherhood, says the baptism question must be reopened and that the unbroken practice of the Disciples since his grandfather's day must be revised.

Mr. Church says the Methodist way of leaving it optional for the candidate to choose his own form of baptism is much nearer the mark of a free church than the Disciples' practice.

More radical yet, he says that the Scriptures do not give unequivocal sanction to immersion as has been claimed by the prevailing Baptist interpretation of the New Testament. "It is scarcely imaginable that the jailor and his household were immersed in the jail at Philippi," is one of his allusions to Scriptural precedents.

He therefore proposes that the minister advise immersion in the case of adult applicants, "and stop there, being governed thereafter by the declared conscience of the convert."

Disciples of Christ versed in the way of thinking peculiar to their brotherhood will experience a profound shock at being told that these sentences were spoken at their Centennial convention.

Those who heard the address in Carnegie Institute were intensely conscious that a strange note had found its way into the harmony of the great convention, and they responded to it with contradictory reactions. Some hissed, some applauded, the largest number sat frozen in their seats and wondered what it could portend.

After that hour the address of Colonel Church became the talk of the convention. And since the convention it has found its way into print farther than any other addresses have penetrated. The Disciples' own press is now engaged in characterizing it as a "malodorous address," and "miserable, second-hand infidelity."

The outside press regards it as an indication of an inevitable change of policy with respect to baptism. The Outlook calls it "the most significant single feature of the Convention."

Another paper says, "it is possible that in a short time candidates for entrance into the Christian church will be allowed to choose the form of baptism which their consciences dictate."

The Disciples have supposed that the baptism question was settled. On no specific theme has their preaching been characterized by greater uniformity and unanimity since Alexander Campbell became a Baptist than on this. On no subject has the brotherhood's sentiment crystallized into such pat formulas as on the form, design and proper subjects of baptism.

Now to be told that their practice of immersion exclusively is sectarian, that it is not necessarily scriptural and that the optional basis is both more scriptural and more catholic, touches the Disciples in the most sensitive area of their consciousness.

How deep Colonel Church's probe has gone remains yet to be seen. If he shall have stirred the brotherhood to examine anew the foundations of the immersion dogma the charge of bad taste in presenting his views on the occasion he chose will not have elbow room in history.

On account of our hope that this re-examination will result from the episode at Pittsburgh The Christian Century finds it very difficult to wax hot at Colonel Church, even though it finds itself in opposition to many if not all of the points he made relating to the plea of the Disciples.

We had no impulse to join with those who hissed the speaker, although he seemed to us to surrender some of the fundamental assets of our position, and to set forth certain other views, commonly held by modern scholars, in such inexpert fashion as to leave them subject to ridicule and caricature.

The Disciples by all the traditions of their first hundred years welcome any honest thinker who makes them think. And they accept the challenge of Mr. Church or any other thinker to discuss anew any item of faith or practice, howsoever fundamental it may be in their program.

The immersion dogma is one of the items which the Disciples have regarded as settled. If now it be reopened for discussion in the light of the modern conception of salvation, the modern conception of the church and the modern conception of the Scriptures what modification, if any, is it likely to undergo?

The Christian Century's answer is that the exclusive practice of immersion as the proper form of baptism will remain unchanged, but the dogma may pass into disuse or altogether disappear.

The practice of immersion only is one thing, and the dogma by which this exclusive practice has been upheld is another thing.

It is of primary importance to distinguish between the two and to discern that the disuse of the dogma does not necessarily carry with it the overthrow of the practice. Having rid ourselves of the dogma, it may fall out that there are other more cogent and persuasive reasons for maintaining the practice.

The dogmatic argument for immersion only starts with the definition of the word "baptize." In the Greek this word means to dip, to immerse, to plunge, or their equivalents. The array of scholarship supporting this definition is without exception. No scholar of rank translates the word "baptize" by any of the equivalents of "sprinkle" or "pour."

A further item entering into the dogma is the historic fact that in the early church every baptism was by immersion. There is no indication that any other practice was employed. Jesus was immersed. John was baptizing in Jordan. The Ethiopian eunuch was immersed. Paul speaks of being buried in baptism. Moreover, church history discloses just when and where and why the change was made from immersion to affusion.

And finally there stands the commission of the Lord himself, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost."

Out of these data the baptismal argument has been constructed and the immersionist-believing section of the church has made the acceptance of its interpretation of these data a test of fellowship in its various communions.

Steadfastly the pedobaptist section of the church has refused to accept the interpretation of these data made by their immersionist brethren.

On the basis of the older view of the Bible the argument is in a deadlock. There are no convincing signs that the immersionist doctrine is depleting the ranks of the supporters of affusion.

On the contrary, there is a fast growing indifference to all attempts to "prove" things as the immersion dogma is proved. Even by Baptist and Disciple preachers the subject of baptism is not discussed as in former times.

With the fast increasing acceptance of the view of the Scriptures now prevailing everywhere in circles of scholarship there is good reason to believe that the ground is being cut from beneath the feet of both combatants.

The contest will not be decided on the terms which Colonel Church suggests, however, namely, a return to the practice of three forms of baptism, but will be, we believe, a return to the apostolic precedent of immersion only.

This will be accomplished by lifting the whole subject out of the realm of dogma and considering baptism for just what it is, and what it is worth, in the personal life of the Christian and the organized life of the church.

As a people seeking a basis of Christian unity the Disciples are on the right ground when they practice immersion only. No other basis of union is possible.

The optional basis is not a unifying but a divisive basis. The immersionist's conscience cannot tolerate the practice of affusion and could not be expected to rest comfortably in a church which practiced it. The fact that he was himself immersed would not lift from him the responsibility for his church's act in practicing for baptism what he believes is not baptism at all.

Moreover, every baptism involves not one conscience only, but two—the candidate's and the administrator's. How can a minister with an immersionist conscience practice affusion? Yet this is Mr. Church's solution: for the minister to advise immersion and stop there, being governed afterward by the conscience of the candidate.

No, apart from all dogmatic considerations, the exigencies of their program for Christian union call for the continued practice of immersion only by the Disciples of Christ according to the precedents of the Fathers and the early church.

The Trend of Events

By Alva W. Taylor

Does Union Labor Indorse the Saloon?

The daily press tells us that the Illinois Federation of Labor went on record against local option in its recent meeting. This is something all Federations, even that of the city of Chicago, have persistently refused to do heretofore. The national meeting peremptorily bludgeoned such an effort. Samuel Gompers and all the great leaders are on record against the saloon. This resolution against local option in the Illinois Federation was a characteristic saloon trick. It was the same sort of a trick that put both the democratic and republican conventions for choosing delegates to the national presidential convention on record against local option in Illinois one year and a half ago. The liquor agents waited silently until the sessions were about over and the larger number of delegates already out of the hall, then they sprung their resolution, being sure their crowd had quietly remained behind, and it was carried by some forty votes. Labor is everywhere on record for the Referendum. It cannot consistently therefore be against local option.

No Longer Lese Majesty to Criticise Judges

Judge Cutting of Chicago arraigned judges severely in a recent address. He is evidently not one of those gentlemen who think a halo of divinity surrounds the erstwhile attorney as soon as he mounts the bench. Hands of holy horror were held aloft when Theodore Roosevelt first dared speak his gentle opinion of certain decisions that seemed to him to be partial to the point of notoriety. Recently we have the governors of both Alabama and Nebraska severely arraigning federal judges for interference with state law and a perfect chorus of denunciation has gone up against Judge Tuthill for his recent injunction restraining the states attorney from bringing violators of the woman's ten hour law to trial. We are recognizing that the judge becomes in a large measure law maker in "interpretating" the law and that he always has a large margin of personal discretion in his rulings, and that, being human, he is very liable to do as other humans and rule according to his prejudices.

The Shot That Was Heard Around the World

In ages that are past we find the martyrdoms that inspire the lips of poets and light the fires of freedom. Such a martyrdom has just taken place in Spain. Perhaps like the crowning of the memory of Dr. Rizal in Manila with a statue so soon after he was shot for his love of his people, Professor Ferrer's memory may be honored ere long with a memorial tomb that will immortalize his humble grave in the criminals ditch in Barcelona. With Bruno of Italy he is now immortalized and his ideal of a new state in old Spain has been hastened a generation. Professor Ferrer was the founder of modern schools in Spain. He devoted himself with untiring energy and courage to the task. The clerical party has long conspired against him. He has been accused of every overt act that has taken place in the revolution now going on in that medieval kingdom. But he never taught violence. He believed in the revolution of ideas by the arts of peace and has thus been called "the Tolstoi of Spain." But such a revolution is more to be feared by clericals and monarchists than one of blood. Yet being men of blood the minions of despotism never learn that the blood of martyrs is the seed of freedom. Professor Ferrer, like Socrates of old, founded a school and was accused of corrupting the youth. He sowed ideas and tyranny has beaten them into the ground where they will bear dragon's teeth. He was tried by court martial; it is said none appeared against him in person and that there was not a solitary direct accusation of complicity in the riots, but depositions only from prisoners in the fortress that were regarded as circumstantial but have not been published and he was given no witnesses nor a chance to defend himself but summarily pronounced guilty and quickly shot. He died like a hero with the cry "Aim straight. Long live the schools." One volley sufficed and his body was denied decent burial but flung in the criminal's ditch, and now the spot is guarded by soldiers for it will be sacred ground over which armies may contend and Weyler, "The Butcher," knows that a crusade to rescue his poor clay would light the

smouldering fires of the nation. A woman left him a half million and he used it all for his schools and died penniless, his only daughter being now compelled to work in a factory for a living. His schools were simply those of modern science and democracy, such as all Spain must soon have. His ideas were those of a Jefferson but he lived before his time. His offense was to love truth and freedom and to have the courage to teach them. The shot that killed him rang round the world and in every land lovers of liberty, equality, and fraternity have arisen to acclaim his worth and deplore his death and condemn the guilty government that killed him. In Europe socialists and liberals have united in the demonstrations with officers of cities to address them. In America all but a few of the papers join in the prophecy that the outlook has been made ominous for the present regime in Spain. In Madrid the weak, though amiable young monarch trembles for his life and his crown. The Ministry has fallen, bombs are being thrown in Barcelona, monasteries and convents are in terror of the people, and a powder train has been laid that may ignite popular discontent into a revolution. Spain has offended the universal conscience of civilization and the wrath of the Lord is laid upon her.

Roosevelt Defeated

One of the late president's most excellent qualities was not patience. He was tremendously in earnest and stood not upon the delays of the codes of procedure. He was more reformer than statesman, perhaps, and the quality that did things was not always willing to abide the times for their doing. Like all impulsive men he stood hard by his friends and his own pet designs. When certain editors criticised certain transactions involved in Panama affairs he demanded their immediate punishment and in his wrath sought to hale them before a court in Washington while the offensive matter had been published in New York and Indianapolis. This would mean that a man who published a paper could be tried at any point where his paper might circulate and be denied justice in the harassing procedure of being hauled about the country on pretext as well as for good cause. Judge Anderson of the United States courts, has ruled that the case cannot be taken to Washington. He also rules that the publications of things found to be false cannot be called libelous unless malicious intent is proven. There can be no centralized courts nor a censored press in this country. The judge was not even sure the accusations were all untrue.

The Cossack in Finland Again

None of the multitudinous tragedies of imperialism touch the chord of universal sympathy more than that of Finland. Here is one of the most worthy, liberty-loving, and able people on the earth, made the subjects of a government their inferiors in every respect. Loving freedom and capable of building one of the most democratic of modern governments, they are subjected to the tyrannical rule of a despotism. After the sympathy of a world had compelled their conquerors to give them governmental autonomy, they enacted some of the most enlightened and progressive laws on the statute books of any nation. Now they are seeing their cities filled with the brutal Cossacks, their senate made the personal appointees of the autocratic governor sent by Russian bureaucrats to coerce them by means fair or foul, and thus are to be reduced once more to the place of a common dependency. The word conqueror once had a glorious sound to the ears of men, but that was before men learned the doctrine of human rights. Wherever they have learned that doctrine and learned that if they deserve its benefits, they must be willing to extend it to all mankind, the word "conqueror" spells barbarism. Finland loses her autonomy because she protested against paying \$4,000,000 for the support of Russian arms. To do so would be to deny her own protestations against tyranny.

Clinics for the Cattlemen

Wisconsin is one of the most progressive states in the union. Its state university has been pronounced the most serviceable and efficient of all American educational institutions. One of the latest innovations adopted at that splendid educational center is a bureau for giving expert advice to cities on all municipal problems. One of the most conspicuous and successful of its movements for public education was that adopted by the university and the agricultural experiment stations for the eradication of bovine tuberculosis.

The state had been conducting the usual "campaign of education" for some years and with the usual results that the more intelligent

and public spirited of the farmers had been reached and some good effected. Other states had adopted drastic laws, compelling certain regulations, and had won the enmity of a public that did not see all things as the experts did. Wisconsin, having tried education so thoroughly and being so democratic in her ways, resolved to try education as a means of regulation. Dean Russell arranged for clinical demonstrations at county fairs and at farmers' institutes. The reaction test for determining the presence of tuberculosis would be tried on several animals and those showing the disease would be brought into the arena and the clinic would show the most ignorant the results of the disease on the animal, while the demonstrator would explain how it was spread and what dangers its spreading held to the welfare of the herds and to the large dairy interests of the state.

The results very very gratifying. Within the year some 5,000 were called for, more than for the five years of bulletin issuing previously. The next year 11,000 tests were made and last year more than 30,000, until today more than one-third of all the cattle of the state have been submitted to the "tuberculin test." Public opinion has been put on the side of the precautionary measures and made aware of the dangers. The percentage of affected animals has decreased from 17 per cent to 4 per cent, and a law compelling the pasteurization of the creamery milk fed to calves will doubtless be enacted and regulations made that will prevent the sale of any animal until it has a clean bill of health. Education must precede regulation.

A Speech That Shook a Nation

Lloyd-George recently made a speech at Newcastle that fairly shook the nation. It shook with laughter at his wit and with surprise at his courage and its dukes shook with rage and apprehension. It was a terrific indictment of the dukes. The Russian government censored the address before they would allow it to be printed in that realm of the aristocrat. The sentence that called out extra editions of the papers in the night, a rare thing to happen in old England was this: "Who made ten thousand people owners of this soil and the rest of us trespassers in the land of our birth?" Lloyd-George and Winston Churchill seem determined that the opportunity for curtailing the prestige and power of the Lords shall not be lost. They desire that no passing opportunities shall deprive the people of the constitutional progress now within reach—that of depriving the Lords of the power to vote. The Lords are an anachronism in the affairs of Britain but like old wolves driven to the forest they will fight with all the abandon of those who have all to lose and nothing to gain but what they save from the foray upon them. To many a Tory traditionalist the doughty Chancellor's words must have sounded like sacrilege. Speaking of the charge that the budget would destroy prosperity he pointed out the general increase in trade and said: "Only one stock has gone down badly. There has been a great slump in dukes. (Laughter and cheers). They have been making speeches lately. One especially expensive duke made a speech, and all the Tory press said: 'Well, now, really, is that the sort of a thing we have been spending 250,000 pounds a year upon?' because a fully equipped duke costs us as much as two Dreadnaughts (laughter)—and they last longer. (More laughter.) As long as they are contented to be mere idols on their own pedestals preserving the silence that became their rank and their intelligence (laughter)—all went well. * * * They have been scolding like omnibus drivers because the Budget cart has knocked a little of the gilt off their old stage coach." This seemed very audacious and will be unpardonable to the Tory conscience.

The Chancellor pushed his indictments to the issue. He added: "Let them realize what they are doing (cheers). They are forcing a revolution—(hear hear). But they decree a revolution which the people will direct. The question will be asked why five hundred men ordinary men—(laughter)—chosen accidentally from among the unemployed—(laughter)—should override the judgment of the millions of people who are engaged in the industry which makes the wealth of the country. (Hear hear).

"Who is responsible for the scheme of things whereby one man is engaged through life in grinding labor to win a bare and precarious subsistence for himself and when at the end of his days he claims at the hands of the community he served a poor pension of eightpence a day, he can only get it through a revolution; and another man who does not toil receives every hour of the day, every hour of the night, whilst he slumbers, more than his poor neighbor receives in a whole year of toil?—(Shame).

"Where did the table of that law come from? Whose finger inscribed it? These are the questions that will be asked. The an-

swers are charged with peril for the order of things the Peers represent, but they are fraught with rare and refreshing fruit for the parched lips of the multitude who have been treading the dusty road along which the people have marched through the dark ages which are now emerging into the light."

Bad Politics Wins in the Cities

The earliest news from the city elections throughout the country is not encouraging to the "uplifters." There are some victories for reform and clean civic administration but many appalling defeats. In Cincinnati George B. Cox is again in power. In Philadelphia the independent and reform campaign was in vain. In San Francisco Heney was defeated and the crowd that prefers corruption to the exposure that prosecution brings, was victorious.

There are two shiningly bright spots according to the reports. One in Toledo where Brand Whitlock won a hard fought battle for independency and the people against the public utility corporations. The other is Indianapolis where Tom Taggart suffered defeat when the democratic ticket went down on account of the support the saloon crowd gave it.

Only time can tell whether it was a victory or defeat in New York. Tammany was defeated in the election of the Board of Estimate—the thing of chief interest to them. Gaynor was elected. He had Tammany's endorsement, but only after he had fought them for years and had been nominated on an independent ticket. He was not Tammany's man, but accepted because it was thought "good politics" and with the hope of pulling through the Board of Estimate, the real holders of the means of graft for the "Tiger."

Bannard was on the fusion ticket but was the nominee of the Woodruff machine. Woodruff is little better than Pat McCarren was, and in the battle between the followers of the two in Brooklyn was defeated by the McCarren crowd. Bannard was the favored candidate of "Big Business," which all too often means crooked business when mixed with politics and city contracts. Hearst was the willing tool of the Woodruff crowd, it seems, and only ran because it was thought his following would divide the Gaynor vote and pull Bannard through.

Gaynor has a good record. He put McKane in the penitentiary years ago and thus cleaned out one of the worst gangs that ever infested the metropolis. He defeated a plan of the Hugh McLaughlin ring to sell a water company to Brooklyn with a million for the graft. He brought a suit that received another million in back taxes from the Brooklyn elevated. His entire career has been of the same quality. He was once police commissioner and made war upon illicit liquor selling. Several times he has declined nominations for office from mayor to governor and was elected to the Supreme Court in 1907 by the nomination of three parties. No one thinks Tammany can control him and with the exception of his "personal liberty" speeches his campaign was one that challenged the consideration of independency and anti-corruption. That he received a large independent vote is patent on the face of the returns.

In Cleveland Tom Johnson was defeated. His eight years as mayor demands more than a passing consideration and will receive a paragraph later. His defeat does not necessarily spell corruption's victory. The man who does as many things as "the best mayor in America" has done will make many enemies in doing them and meet defeat sooner or later. Cleveland can never return to the regime of the street railway or any other public service corporation and Johnson's many victories are not in the least lost by his defeat for the fifth term.

The Wide Open Eye-Gate

Why have educated men seemed to look askance upon the method of auricular demonstration as a means of teaching the public? Because the show utilizes the picture and the picturesque is no reason for the teacher of the public despising the wide open eye-gate. But the pictorial method is coming into its own. It is establishing its own pedagogical worth. The magazines are popularizing it and the public lecturer is adopting it, less if he is a mere entertainer, more if he is an educator. The missionaries are learning its value and putting even moving pictures of mission scenes before the public, the scientist considers the stereopticon an indispensable part of his demonstrating apparatus, the Sunday-school leader is finding its value for his pupils, and the departments of public health may well learn the usefulness of the pictures in all efforts to forward sanitation and hygienic living. The Department of Health could well copy Wisconsin's clinical methods as a part of their method for regulating health conditions in the city. The people only need to be shown in a manner sufficiently impressive and they will co-operate with efforts for their welfare.

Editorial

LAST week McCormick Theological Seminary, the Presbyterian divinity school of Chicago, celebrated the anniversaries of its founding and of the birth of Mr. Cyrus McCormick, its most conspicuous benefactor. Addresses were delivered in appreciation of Mr. McCormick's life and work, and two notable symposiums were conducted. One was on theological education—"What should be the ideals for theological education?"—and the papers were by President A. H. Strong of Rochester, Professor R. W. Rogers of Madison, N. J., and Professor Williston Walker of Yale. The second was on ministerial leadership, discussed by Rev. Charles L. Thompson of New York, Rev. J. Ross Stevenson of Baltimore, and Rev. E. Y. Hill of Philadelphia. Special features were the addresses by the Moderator of the General Assembly of the Presbyterian Church, and by President Woodrow Wilson of Princeton. McCormick Theological Seminary has done fifty years of most honorable and important service as a divinity school of the Presbyterian church. Its attendance has been reduced from year to year, both by the decrease of ministerial candidates, and by the greater attractiveness of those Presbyterian seminaries like Princeton and Union, which are connected with universities. But it has a very liberal endowment and its standards of educational work have always been of high character.

FOR the first time in our hundred years of history the statistics of the Disciples of Christ show a loss in number of communicants. At the convention last year our statistical secretary placed our membership at 1,330,980. This year it is given out as 1,327,559—a loss of 3,421. On their face these figures will be an occasion of embarrassment to the brotherhood, especially in view of the fact that the government's statistics on religious bodies, published only two months ago, give the Disciples first place among all Protestant denominations for percentage of increase during the past sixteen years. This precedence has been commented upon in most of the papers, religious and secular, of the country. The inevitable inference from the figures for 1909 will be that the sensational increase of the Disciples has been rudely checked. The embarrassment will not be eased either by the more careful scrutiny given the Disciples by the outside world in this Centennial year.

But the discomfiture amounts almost to exasperation when one reads the marvelous story told in our papers from week to week of the great ingatherings through revival meetings. No single denomination reports such meetings as take place in our churches. Not many union meetings exhibit larger numbers of conversions than result from certain of our evangelists' efforts in co-operation with single congregations. Why do not our statistics register this growth? Last year and the year before our reported gain was only about 30,000 in each case, and this year a loss of 3,000. For ten years and more the figures have been hovering below and above the million and a quarter mark.

What is the explanation? We cannot find comfort in the fact that 100,000 "antis" are omitted from this year's figures for the same omission was made in last year's table. Are our figures totally unreliable? Or do the later figures correspond more nearly to the facts while the earlier were inflated estimates? Or are we in a period of revision of our membership lists when pastors and clerks refuse to count the inactive or absent or physically dead people whose names may be on the roll?

Or is the fault not with the figures but with the facts? Have the Disciples really ceased to grow at their erstwhile rate? Are the spectacular meetings with hundreds of additions merely isolated cases of success unmatched by a proportionate increase on the part of the rank and file of the churches? Or is there a great leak somewhere? Are we losing by backsliding as fast as we gain by evangelizing? Are our methods of conserving and disciplining our forces less efficient than our methods of recruiting them? Or is our evangelism, our method of recruiting converts, superficial, artificial and overwrought? making a temporary appearance of success and increase, rather than a real and permanent success and increase.

These questions are among the most vital to which the statesmen of our church can address themselves today. Certain we are that not one of these questions is vain. Every one points to a relevant fact. Whether any one points to a single fact large and significant enough to solve our problem, we do not say. There may be an explanation lying wholly outside the suggestions implied in these questions. But certain it is that our denominational statistics either do not now or did not formerly or never did register the facts, or else the facts are such as to give us solemn pause in our Centennial jubilation.

IT HAS now been definitely determined that there shall be an effort made to vote the saloons out of Chicago at next spring's election. Tremendous as this may seem, the men who are leading the forces in the campaign against the saloon are determined that it shall be an effort worthy of the cause and productive of the best results. The temper of the saloon people has shown itself in many recent demonstrations. Huge parades, organized under saloon influence but masquerading as national and patriotic organizations, have attempted to produce the impression that Chicago is so strongly entrenched as a wide open town that only fanatics and fools would attempt to disturb the saloon traffic. But the sweeping victories which have been gained by the Anti-Saloon League and other temperance forces in different sections of Illinois and throughout the country, notably in the South, have encouraged the temperance people to a united effort, and certainly very great educational value will be gained from the effort, and it may actually result in the enactment of prohibition laws for this great town. Even those who are most timid and fainthearted must recognize the fact that whether the fight is won or lost, so far as the immediate results are concerned, it will be a winning fight because the very best effort will educate the minds of the people as to the real nature of the saloon and will enlist the enthusiastic support of all who believe in righteousness and a clean city. The only defeat possible is the failure to fight. There is just a certain amount of work which every member of the church can do. In conversation he can back the effort with every ounce of his influence; by financial contributions to the campaign he can supply the sinews of war; and by his ballot and all the ballots he can influence, he may register that decision which makes the will of right minded people effective. We are in for a big campaign. The Church of Christ expects every man to do his duty.

State Missions

NOVEMBER is the month consecrated in the calendars of nearly all our churches to offerings for state missions. This is an interest which has been too likely to be forgotten in the more impressive agitation of home and foreign missions and the other nationwide causes that appeal to us for missionary and philanthropic offerings.

But state missions make their imperative demand upon all the churches, and in the measure of their nearness to each local church the interest in them should be correspondingly increased.

For it is apparent that in all the states there are many places of importance that ought to be reached by the Disciples of Christ. In carrying on this work it is perfectly possible to bear in mind the local conditions of the places so considered, in order that none of them may have inflicted upon it a new and struggling organization which it does not mean to help, when there are so many that stand in urgent need of missionary work.

It is no part of the program of the Disciples to rush in indiscriminately merely because there is a possibility of organizing one of our churches in a particular town or city. The very significance of our plea indicates that we are willing to study the religious situation in every place which offers us the opportunity for entrance, and see whether it is really the place where a new congregation ought to be established.

If the missionary secretaries of all the Christian bodies were consulted regarding the needs of a state like Illinois, Ohio or Kentucky, doubtless they would reach a practically unanimous conclusion regarding the need of missionary work at some particular points which are not sufficiently churchled at present. It is this problem that our state mission forces need to face, as well as the general desire to spread the message of the Disciples of Christ regarding Christian unity.

With the dawn of our second century it is time we made our plea effective in state missions as well as in our more general propaganda. We need to plant more churches and to strengthen those that we have. The new churches that we plant ought to be put where they will do the most good, not merely for the Disciples but for the kingdom of God in general. The churches that we have and which need strengthening should be made to understand that their paramount duty is the interpretation of the message which historically is the only excuse for our separate organization.

Meantime, the great work that has been done by our state boards in the past is a justification for an urgent plea in behalf of liberal offerings at this season of the year when the state work is called to our regard. Let no church fail to observe one of the Sundays in

November as state mission day, unless in some other adequate manner it provides for this ministry.

The New Standard of Giving

A NEW and astonishing mark has been set in the field of benevolences by the will of Mr. John Stewart Kennedy, a wealthy business man of New York, who, in addition to ample legacies to his immediate family and other relatives, has divided \$30,000,000 among the objects of benevolence suggested by his denominational relationships and his interests in wider philanthropy. His chief gifts are to the missionary and educational enterprises of the Presbyterian church. To the Presbyterian Board of Foreign Missions, the Board of Home Missions, the Church Extension Fund and the Presbyterian Hospital in New York he gives amounts of two millions and a quarter each.

To New York public institutions such as the Metropolitan Museum of Art, the New York Public Library, and Columbia University he gives similar amounts; to the Robert College at Constantinople, one million and a half; to the Presbyterian Board of Aid for Colleges, three quarters of a million; to the Charities Organization of New York, three quarters of a million; to the American Bible Society three quarters of a million.

Smaller bequests of \$100,000 each are made to Yale, Amherst, Williams, Bowdoin, the University of Glasgow, Tuskegee Institute and Hampton Institute. Sums of \$50,000 each are given to such educational institutions as Lafayette, Oberlin, Wellesley, Barnard, the Teachers' College of Columbia University, Elmira College for Women, Northfield Seminary, Mt. Hermon Boys' School and the Mission College at Marsovan, Turkey, while the Syrian Protestant College at Beirut, Syria, receives \$25,000, the American School at Smyrna, \$20,000, Lake Forest University, Illinois, and Central University at Danville, Kentucky, \$25,000 each, Berea College, Kentucky, \$50,000,

and the Presbyterian Board of Relief for Disabled Ministers, \$30,000. Such a series of bequests as this is an encouraging sign of the times. Mr. Carnegie said a few months ago that it had come to be a disgrace for a man to die rich, and his own generous contributions to education and religion have indicated that he was serious in this statement.

In striking contrast with this will of Mr. Kennedy's was the disposal of Mr. Harriman's great estate of nearly \$100,000,000, of which not a penny, so far as has been announced, was left to religion or charity. A man with a fortune of that size can no more use it for his own benefit alone or the care of his family than he can eat the food or wear the clothing of a hundred men. He is at best but a trustee or steward of property that really belongs to the community and is sure to go back to the community within a generation or two.

To have, therefore, the joy of its wise bestowal upon the causes that can promote righteousness and social uplift is one of the ways in which a successful life may be made still more successful in death. Mr. Kennedy's will has pointed out this method of continuing good long after one has finished with his money. It ought to be exemplary for thousands of other wealthy men. To be sure, Mr. Kennedy has done no more with his fifty odd millions of dollars than many a man, modestly circumstanced, has done with ten or fifty thousand. But the size to which the figures run calls fresh attention to a duty that is becoming recognized and impressive, and to certain illustrations of it which our modern times have afforded. The man who has more property than is needed for the actual comfort and care of his family needs to ponder the growing sense of public approval of such legacies as carry on the work of religion and benevolence after his death.

The era of great gifts for these holy causes is upon us. Education and religion have long halted at the half-way step of partial support. The signs of the times indicate that we have come to the day of larger things in financial support of the work of the kingdom.

Biblical Problems

By Professor Willett

Will you please give your estimate of the article, "The New Development in Old Testament Criticisms," by Professor B. D. Eerdmans in the July number of the Hibbert Journal? J. W. S.

The article referred to is an interesting illustration of the anxiety of students to throw new light on the problems presented by Old Testament literature and history. The keen interest with which the modern and generally accepted views of Old Testament criticism have been reviewed, analyzed, attacked and amplified reveals the vast importance of the subject and the substantial character of the results obtained. Where there are so many careful students examining every angle of evidence and subjecting accepted views to the most rigorous criticism, no theory can long survive that fails to meet the tests. Particularly is this true when every fresh investigator is keenly anxious to devise some new and different explanation of the phenomena which may bring to him credit as well as assist in the complete interpretation of the Old Testament records.

Professor Eerdmans starts with an attack upon the accepted views of Old Testament literary analysis which, by attempting to discredit the generally accepted results of the process, prepares the way for his own suggestions. He recognizes the phenomena as requiring explanation. The differences in the linguistic usage he acknowledges as clear proofs that some adequate interpretation must be given, and he attempts to overthrow the usual explanation of the development of prophecy, ritual, law and social ideals in Israel by the review of a number of points on which there is always freedom for differences of opinion.

But the explanation he offers is so inadequate that his criticisms only tend to strengthen the reader's feeling that until something more convincing can be presented, the prevailing views of the Old Testament accepted by critics of the modern school, will stand. His explanation resolves itself into the claim that the variation in the use of the divine name between Jahve and Elohim are not proofs of different authors, but result from the fact that Elohim, the plural word for deity in general, was used in the earlier sections of the Old Testament as referring to the "protectors of the house." The Elohim were the gods who were conceived to be the guardian spirits of the place. This polytheism was later corrected into monotheistic terms. The plural form of Elohim is made by him the proof of the fact that it represents a stage in the process of Hebrew religious development toward the time when Jahve became the one God of the Hebrew people.

This suggestion is so commonplace in its historical significance, and so inadequate as an explanation of the literary facts of the Old

Testament that Professor Eerdmans "new development" turns out to be only a fresh examination of the same phenomena with the result that one sees all the more strongly the facts which have led most Bible students of the present generation to accept the documentary theory as it has been so fully developed and vindicated.

What is the meaning of the expression in the report of the spies (Num. 13:32), "It is a land that eateth up the inhabitants thereof?" I. J. S.

Canaan was the most fertile and desirable portion of the Arabian peninsula. It was common custom of the tribes of the desert to rush in upon this land, gain possession of such of it as they could, and if possible root themselves there. Failing in this attempt, they tried to carry off as much of its produce as they were able. For centuries this had been the practice of the desert dwellers and the result was that waves of invasion had swept in and over the land, leaving their remains in the form of fragmentary groups of different clans and desert tribes. But the land had absorbed all these so that they seemed to disappear in the complex of its inhabitants. So it seemed literally to devour those successive invaders.

What is there of interest or profit for us in the study of the Old Testament, particularly those records of events that must have taken place in very remote ages? L. F.

The value of biblical narratives does not lie in the facts presented. To be sure, the Old Testament is our valuable source book for information regarding the history of the Hebrews. But the prophets who gathered these narratives from their national treasury of remembrance and secured their preservation for us by using them constantly in their preaching which was finally recorded in the prophetic books, realized that such narratives were the best means by which the story of God's dealings with mankind and the ideals which had developed from their experience could be impressed on their own and future generations. The Old Testament is the record of the religious education of one people of antiquity. That people had impressive influence upon the religious thought of the world preceding the days of Jesus. Anything, therefore, that pertains to their experiences, whether it is verifiable as a fact of history, or is valuable for its disclosures of the ideals and hopes of the prophets, is worth preserving and studying by the student who is anxious to know something of the manner in which the Spirit of God has worked in human history to bring man to a competent understanding of the divine will.

Down Where the Chagrin River Flows

Garfield's Birthplace—The Two First Mormon Apostles and Its Earliest Temple

By George B. Evans

"Down the valley where the Chagrin River flows" are found many historic landmarks, interesting to Disciples of Christ in this Centennial year.

Here in Chagrin Falls are found the tombs of two of the pioneer preachers who served as chief aid-de-camps to Walter Scott in his evangelization of the Western Reserve. I

The place is on crossroads. The sign boards read "14 miles to Cleveland" pointing west, "3 miles to Chagrin Falls," pointing east, "4 miles to Solon," pointing south, and "1½ miles to Orange Center" pointing north.

Garfield lived in this home while attending the Geonga Academy in Chester township in the adjoining county of Geonga. This Acad-

Fayette, N. Y., but the Western Reserve was the prophetic land of promise.

The first Mormon temple was erected at Kirtland, Ohio, near to both Willoughby and Mentor. It was dedicated in 1836.

The building still stands, and is much of a curiosity. It is quite imposing with its high tower and mingling of Greek and Egyptian architecture. It cost some fifty thousand dollars and at one time was the shrine for over three thousand worshippers. Today mostly sight-seeing strangers, "gentiles," answer the call of its vesper bell.

Within are three tiers of pulpits of four each, which served one day as spiritual thrones for "the twelve apostles." The seats for "the Israelites" were reversible, so either end of the auditorium could be used for platform purposes.

Hiram and Mormonism

Not only did the church at Kirtland go over to Mormonism, but for a time even Hiram was very nearly won to the faith of the Latter Day Saints.

Symonds Ryder, of Hiram, for years senior elder of that historic church, became a convert of Joseph Smith. Ryder was informed by special revelation that he had been appointed an elder of the Mormon Church. But in his commission his name was misspelled. His eyes were opened, and he rightly reasoned that the Holy Spirit was not so fallible as to fail to spell correctly.

The Hiramites forsook Mormonism faster than they had ever joined the movement, once they saw its deceptive tendency. A band of men who had been made dupes by Smith and Rigdon in March, 1832, went to these apostles' headquarters at Hiram and in the darkness of night took the twain from their beds and tarred and feathered them good, and turned them loose the wiser for their wear and tear.

—The ex-queen Liliuokalani of Hawaii is living very quietly at her home, Washington Place, in Honolulu. Upon her abdication she was given an allowance of \$13,000 a year. This was discontinued after it was



The Birthplace of President James A. Garfield.

refer to William Hayden and Adamson Bentley. Both names are indelibly written into the early history of scores of our staunchest churches throughout northern Ohio.

Birthplace of Garfield

Three miles from the town to the west in the township of Orange is the birthplace of James A. Garfield, the second of our martyr presidents.

The old log house in which the illustrious Garfield was born has long since fallen in ruin and been completely razed. The orchard, however, in which it stood still bears fragrance in spring and fruit in summer.

To the left of the orchard and across the road from it is the old homestead of the Boyntons, in whose possession the farm was for a full century. Only ten years ago the Jacksons secured the place from the Boynton family. Mrs. Jackson's people were lifelong friends of the Garfields, being early acquaintances at Dedford.

Soon after his birth Garfield was taken by his parents to Bedford, a few miles distant from Orange. At the age of ten he returned to the home at Orange, but resided with Mr. Boynton, his uncle.

This house, which young Garfield helped to erect, still stands as does also the barn which has stood across the road from the log cabin birthplace prior to the erection of the Boynton residence.

Description of the Building

The house is a neat, frame, two-story structure built T-shape. With Puritan precision the door is exactly in the middle of the front with two windows on each side exactly balanced. Fine maples and some evergreens make inviting shade about the house. The sod has been taken up from the lawn and stacked in piles to kill myrtle which was planted there years ago.

emy still exists. It has recently been remodeled, but the half tone is a reproduction of a photo taken before it was remodeled, showing it as it was when Garfield studied in its halls.

Garfield Starts to Hiram College

He still lived in the home of his uncle out in Orange when he started to school at Hiram. Mrs. Jackson informed me that the neighbor who drove him over to Hiram on his first trip thither had just recently died. I saw his home as I went down the road to catch the Eastern Ohio Electric car for Chagrin Falls. This line passes within less than a mile of the birthplace of Garfield.

Following his college career, Mentor became the family home of James A. Garfield, and speaking of Mentor brings up two other historic personages who wrought and taught "down where the Chagrin River flows."

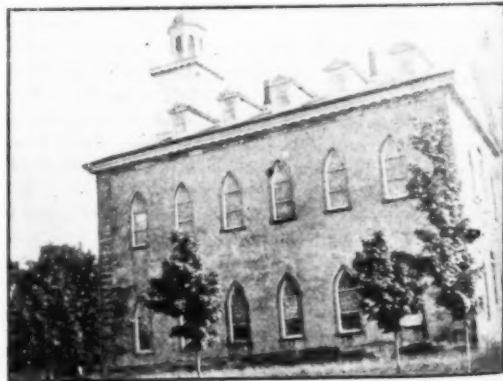
These two were the leading apostles of the Mormon church—Joseph Smith and Sydney Rigdon. They left a lasting impression upon this immediate neighborhood.

South of here Rigdon preached as a pioneer among village of Bainbridge, and later to the north of the Falls at Mentor and Kirtland.

While at Mentor he apostacized from the primitive faith under the spell of the preaching of a traveling Mormon elder, Parley P. Pratt.

First Mormon Temple

Rigdon and Smith soon yoked up, and the book of Mormon was published at Palmyra, N. Y., in 1830. A church was established at



Geonga Academy, Geonga Co., Ohio, Where Garfield Studied

learned that most of it was spent for arms and ammunition. The ex-queen has become impoverished in attempts to recover crown lands that have reverted to the federal government, and which were never a part of the personal estate of the sovereigns of Hawaii, but belonged to the realm.

Centennial Studies

By Dr. Errett Gates

The Disciples and Christian Scholarship

The most unseemly and humiliating chapter in the recent history of the Disciples has been the assault made upon modern Christian scholarship and higher educational institutions by a certain newspaper, led by a college professor. It is entirely unaccountable how reasonable and enlightened men could enter into such a crusade of wholesale villification of sober and scientific learning, in view of the ultimate dependence of Protestant Christianity upon Christian scholarship. It is like the folly of undermining the foundations of the house in which one lives, or burning the bridge across a chasm, as worthless or evil, after one has crossed it.

Dependence Upon Scholarship

Protestantism is the religion of a Book, an historic literature. The common man and the multitude are always dependent upon the scholar for access to it. How many Christians have any first-hand acquaintance with the original Greek and Hebrew manuscripts of the Scriptures. What could the average church member do with an autograph copy of the gospel of Mark, if it could be put into his hands? What would the ordinary preacher have done with those priceless bits of parchment discovered by Tischendorf in the Monastery library on Mt. Sinai in 1859? Probably just what the monks were doing with them—using them to kindle fires. But the scholar's trained eye recognized their possible worth, and rescued them from the burning. The result was the preservation to sacred learning and the Christian Church of the Codex Sinaiticus, the second oldest Greek manuscript of the Old and New Testaments.

Yet it was a much hated and calumniated University that trained Tischendorf and made him possible, and with him, the priceless manuscript. This same newspaper and professor, who for nearly a quarter of a century have poured out their vials of hatred and suspicion upon universities, would probably thank God for the discovery of the Codex Sinaiticus, and in the same breath curse the University of Leipzig that trained the discoverer. In one who did not know, such conduct would be excusable; but in a college professor who is supposed to know, such conduct is indefensible.

This is but a slight intimation of the dependence of the simplest believer upon the scholar and the university for the possession and enjoyment of the text of Holy Scripture. But besides the primary task of identification and translation of the manuscripts of the Bible there is the task of interpretation, requiring an even more proficient and learned training of mind, as well as discipline of moral character. Spiritual things are spiritually discerned. For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the spirit of God.

Private Interpretation a Failure

The much proclaimed protestant principle of the right of private interpretation of Scripture, has justified itself in Protestant history only when it has been exercised by the exceptionally endowed in mind or spirit; that is, by the few, and not by the many. It may be the right of all to interpret Scripture, but it is the duty and profitable function of only a few. Witness the fantastic absurdities and the more than amusing vagaries of private interpretation in the history of the church from the early Gnostics to the Mormons and Dowieites, and then ask if private interpretation is always sane and profitable. As a right in the abstract we will all grant it

to every man, but in the concrete we will have respect only for the interpretations of competent scholars, or those that agree with the collective wisdom of the whole church. No interpreter of Scripture can safely or reasonably set at naught the consensus of Christian scholarship, or that which has been believed always, everywhere, and by all Christians.

New Testament Must be Interpreted

All this has the most direct bearing upon the chosen task of the Disciples—the restoration of primitive Christianity.

This task sends the Disciples at once to a Book, a literary, historic document. No writer in this Book has, in so many words, answered the question, What is primitive Christianity? What it is must be inferred from many teachings and incidents, by a process of interpretation.

That is the way every great religious teacher and leader, including Alexander Campbell, has obtained his view of Christianity. There have been many interpretations, in many ages and lands, agreeing in the main, but differing in enough important respects, to warrant the establishment of separate parties—so their leaders and founders have thought. Each new religious leader, as he arose, thought the rest of the Christian world in error, and himself alone correct, in his interpretation of primitive Christianity; and each has been willing to disfellowship all others on the basis of his new interpretations. The Campbells and the Disciples have been no exception to the rule.

Whose Christianity?

As the Disciples are brought again face to face with their historic mission, they have to ask themselves the question, Whose interpretation of primitive Christianity are we proposing to restore? Shall it be Luther's, or Swedenborg's, or Wesley's, or Campbell's? If Campbell's, shall it be Campbell's of the Christian Baptist, or of the later Millennial Harbinger? Shall it be the primitive Christianity of Campbell or of Jacob Creath; of Isaac Errett, or of Benjamin Franklin? Each of these teachers went to the same New Testament, but each derived a somewhat different Christianity. So different was the restored Christianity of Isaac Errett from that of Benjamin Franklin that the latter advised his followers to have no fellowship with the followers of the former. The process of separation began in the lifetime of these leaders, and has developed into a permanent division. At least two different kinds of primitive Christianity have been propagated among the Disciples, with the probability that a third or fourth will follow. Whose Christianity shall the Disciples permanently restore?

Elements of Primitive Christianity

The question is constantly being opened anew, What was primitive Christianity; what belonged essentially to it? The following elements have been declared at one time or another by leaders among the Disciples, to be essential and permanent parts of primitive Christianity:

1. A confession of faith;
2. A form and doctrine of baptism;
3. A manner of life;
4. A form of church organization;
5. An order of worship;
6. A method of missionary work;
7. A time and place of communion;
8. A form of appellation.

These are but the more familiar forms of apostolic custom urged as perpetually binding upon the church by leaders of the Dis-

ciples during the course of their history. In the early days there were not wanting efforts to introduce foot-washing and the holy kiss as essential parts of primitive Christianity, and a few churches were disturbed by serious debate over the attitude of prayer, the hour of the day for eating the Lord's Supper, the chemical nature of the wine to be used, the propriety of a sermon, or even a benediction, after the supper, the necessity of the loud amen to all the public prayers, the number of deacons in a congregation, the holy kiss, etc."

It was the influence of two or three of the great leaders that turned the mind of the churches against such practices as foot-washing, the holy kiss, and mutual exhortations, as essential elements of primitive Christianity. The churches finally arrived at a general agreement in practice through earnest inquiry and debate. It is safe to say that all serious internal controversy has been waged upon this one question: What are the essentials and what are the non-essentials of primitive Christianity? This was the question at issue in the organ and missionary society controversy, and of all recent controversies within the ranks of the Disciples—the federation, higher criticism, and centennial program controversies.

Problem Not Settled

The Disciples have not yet finally settled the problem. They have generally agreed not to regard a form of church organization, an order of public worship, a method of missionary work, a time and place of the communion, as necessary elements of primitive Christianity. But they still hold quite generally to a confession of faith, a form of baptism, a frequency of communion, a congregational name, and a manner of life, as essential parts of a true Christianity. They have gradually given up every other primitive Christian custom, as non-essential.

Two things are increasing the sharpness of this inquiry: the new feeling of obligation for the unity of the church, and the answer of Christian scholarship to the fundamental question of the Disciples, What is primitive Christianity?

Concerning the first men are saying: If alienation and separation among Christians is sinful, how can the Disciples justify their persistent growth and organization in separation from other Christians? Just how much doctrinal or ceremonial error in other Christians can justify the Disciples in excluding them from fellowship in their churches?

Inquiry of Modern Scholarship

Concerning the second, it is to be noted as an interesting and important fact that one of the leading occupations of Christian scholarship during the last century has been with respect to the sources and nature of primitive Christianity. Have the inquiries of English and German scholarship had no bearings upon the cherished mission of the Disciples? Can they ignore what the great books have been steadily saying for fifty years concerning the essence of Christianity? Where their message has confirmed the faith and practice of the Disciples they have been quick to cite them and recommend their reading. What shall they do with the conclusions that run counter to their position?

The consensus of Christian scholarship as it is appearing in libraries from the presses of the great publishing houses, is gradually forming the mind of Christendom. These are the books being sold in the book stores, and placed in the public libraries. The rising generation of young ministers and church members are reading them. It is of no little concern to the Disciples what they are saying about primitive Christianity. It is to audiences prepared by such books that their ministers are delivering their sermons. Can the world's scholarship be entirely mistaken in its interpretation of primitive Christianity?

The Veteran's Campfire in Pittsburgh

The Old Guard Reviewing the Days of Yore

The Address of President L. L. Carpenter

This is a camp-fire of the veterans of the great Restoration movement, now one hundred years old. The fact that we are veterans, and this is a camp-fire, indicates that we are all soldiers, and this is true with regard to all of us.

Many long years ago, when most of us were young we heard the trumpet-call of the fathers calling for men to enlist as soldiers in the army of our God. We listened to the call, and with faith in the great Captain, and love and devotion to the cause, we enlisted in the army of the King. We enlisted to fight, not with carnal weapons to fight in a carnal war; but to fight the good fight that we might help to beat back the armies of the aliens, to win souls to Christ, to capture the world for the King, and to help hasten the day when the kingdoms of this world should become the kingdom of our Lord Jesus Christ and the whole earth shall be filled with his glory.

We believed then, and we believe yet, that if that happy day shall ever come, that it will be when the pure, sweet, simple gospel, once revealed by the Holy Spirit and preached by men whose tongues were fired with the inspiration of the living God, shall be lovingly preached to every kindred and nation and tribe and tongue in all the wide, wide world.

The Soldier's Oath.

As soldiers we took a solemn oath to be true to our divine Captain, and faithful in the work he called us to do.

First, he clothed us with the divine armor. Our loins were girt about with truth, the truth as it is in Jesus Christ, our Lord. And then he placed upon us the breastplate of righteousness, and shod our feet with the preparation of the gospel of peace. He gave us the shield of faith, and the helmet of salvation. Thus we were clothed with the divine armor, with the exception of our backs. No provision at all was made to clothe our backs, which indicated that we were never

to turn our backs on the enemy. Then he gave us weapons of warfare with which to fight. Not a sword of steel or a musket or rifle, but the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Thus clothed, and with these weapons, most of us more than fifty years ago went out into the world to fight this good fight of faith, that we might lay hold on eternal life.

What They Believed.

Fifty years ago there was but a small constituency back of these veterans. But fifty years ago the veterans believed that the Bible was the word of God. They believed that all the Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the men of God may be perfect, thoroughly furnished unto all good works.

They believed that the word of God is and powerful, sharper than any two-edged sword. They believe that it revealed the gospel of Christ, which is the power of God unto salvation, and that in that gospel is revealed the righteousness of God from faith to faith; as it is written, "The just shall live by faith."

They believed this fifty years ago; they have believed it during all these years; they believe it now. And so they went forth to conquer the world for Christ. They have passed through many a hard conflict; they have made great sacrifices, but their faith has never failed them. They have never faltered in the good work that the Master has called them to do. Christ strengthening them, they have gained wonderful victories; they have come off than conquerors.

Their constituency has increased from a little handful to more than a million and a quarter. They are sending the gospel from sea to sea; they will send it from the rivers

to the end of the earth. For

"Jesus shall reign where'er the sun
Does his successive journeys run.
His kingdom stretch from shore to shore,
Till sun shall rise and set no more."

The highest honor that God ever conferred upon the veterans here assembled was in permitting them to be soldiers in this splendid army, and to battle for the right; to beat back the powers of sin and darkness, and to hasten the day when the knowledge of God shall cover the earth as the waters cover the great deep.

The Note of Hope.

Comrades, we come here to-day, not to lay our armor down, not to ask a discharge from the army, not to pass the good work over entirely to others, but we come together to greet each other in the kingdom and patience of Jesus Christ our Lord; to tell of our conflict, our sacrifices and of our work; to rejoice in the victories that God has given us.

We come to lay our hands together, and to lay them all in the hand of the great Captain, and to pledge him that in the future, as in the past, we will be loyal to him, and that we will in the future, as we have in the past, do what we can to help win the world to Christ.

We all greatly rejoice that a great army of young soldiers have enlisted to continue the good work that we are engaged in. God bless the young preachers, and may they do a much greater work than we have done.

Fifty years from now, if God shall spare their lives, they will be veterans and will come together to greet each other, and to tell of battles fought and victories won. It will be a greater meeting than ours to-day.

Let us pray that in the next fifty years the old, old story may be told to all the people in all the nations of the globe; and that kings and queens and emperors and presidents shall have bowed the knee before Jesus Christ:

"Jesus the name high over all,

In hell or earth or sky;
Angels and men before it fall,
And devils fear and fly."



(By Courtesy of the Gazette-Times, Pittsburgh.)

A Picture of the Veteran's Campfire Meeting

Then,

"Soldiers of Christ arise,
And put your armor on,
Strong in the strength that God supplies
Through his beloved Son."

It will be but a little while and each one of us will receive our final discharge, and from soldiers we will become kings and priests to God and to the Lamb forever.

God grant, when we have fought our last battle, and come to the end of the journey, and our feet shall dip in the cold river, that each one of us may be able to say "that I am now ready to be offered; that I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give to me at that day, and not to me only, but to all them also that love his appearing."

And may we all hear the Captain say, Well done, good and faithful soldiers. Enter thou into the joy of thy Lord."

The Address of J. W. McGarvey

Fathers and mothers in Israel: No words that I have been able to command can fully express my thoughts and emotions on this occasion. I am awed by the fact that my days have been prolonged to eighty years, not by reason of strength, as said the palmist, for I have never been strong, but by reason of manifold favors at the hand of my God and Father I am further awed by this great gathering of the faithful, reminding me of that other of which we sing:

"At the sounding of the trumpet when the saints shall gather home,
And greet each other by the Crystal Sea.
With our friends and all our loved ones there
awaiting us to come,
What a gathering of the faithful that will be!"

And now that I stand here, by the favor of your venerable president, to make a somewhat formal address to an assembly of travel-worn pilgrims, every one of whom has rounded out the allotted threescore years and ten, how shall I address you? If such an assembly ever convened before, the fact has escaped my knowledge.

Before Ripened Years.

I can not address you as I have many hundreds of other congregations, with warnings and entreaties respecting the perils of an untried way stretching before unsteady feet, for all these lie now in the past of your experience. You have been fighting the good fight of faith for, lo these many years, and the victor's crown is now almost in sight. You have passed through many deep waters, but the rivers of sorrow have not overwhelmed you. In your fiery trials the flames have not hurt you, "their only design, your dross to consume, and your gold to refine." When you and I were yet young, we learned to sing:

"Through many dangers, toils and snares
We have already come;
'Tis grace has brought us safe thus far,
And grace shall lead us home."

We sang these lines then with little knowledge of their meaning. Now we know it all, and we trust as never before their gracious assurance. The grace that has led us through our short future; and have we not sung a thousand times:

"The soul that on Jesus has leaned for repose,
I will not, I can not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Cannot Surrender.

It has become a custom to style you, and others like you, "The Old Guard," taking the figure, like some of Paul's metaphors, from military phraseology. When Napoleon's Old Guard were being slaughtered, and almost annihilated, at Waterloo, a generous British officer cried out to their commander, "Surrender and save the lives of your brave men." But the answer came back, "The Old Guard can die, but they can not surrender." So it is with you. You can die, and you are dying rapidly, but the word "surrender" is not in your vocabulary. Your foes are the world, the flesh and the devil. The world is losing its hold on you; the flesh is growing weak, and you will soon have your heels on the head of that old serpent, the devil.

"For, oh, we stand on Jordan's strand;
Our friends are passing over;
And just before, the shining shore
We may almost discover."

We are growing old. We are already old; but we are not like leafless trees standing here and there in an old field whence all their early companions have been cut away. We

are not like the Irish poet who so sadly sang:

"When I remember all the friends so linked
together
I've seen around me fall like leaves in wintry
weather,
I feel like one who treads along some banquet
hall deserted,
Whose lights are fled, whose garlands dead,
and all but me departed."

No, though all of us are older than that poet was, and have seen falling around us many more friends than he did, and they are still falling faster than ever, none of us is alone; for we are members of a great, growing family, and younger brothers and sisters have constantly sprung up to take the places of the older, and we are daily drawing nearer to the hour when all the worthy whom we have lost, will be restored to us to remain with us forever:

"One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

Did you ever sing in the olden time, at the close of some happy and successful meeting, while every hand in the audience was clasped in another,

"How sweet the hours have passed away
Since we met here to sing and pray!
But, pilgrims in a foreign land,
We oft must take the parting hand."
"O blessed day, O glorious hope!
My soul exulteth at the thought
When in that holy, happy land,
We'll take no more the parting hand."

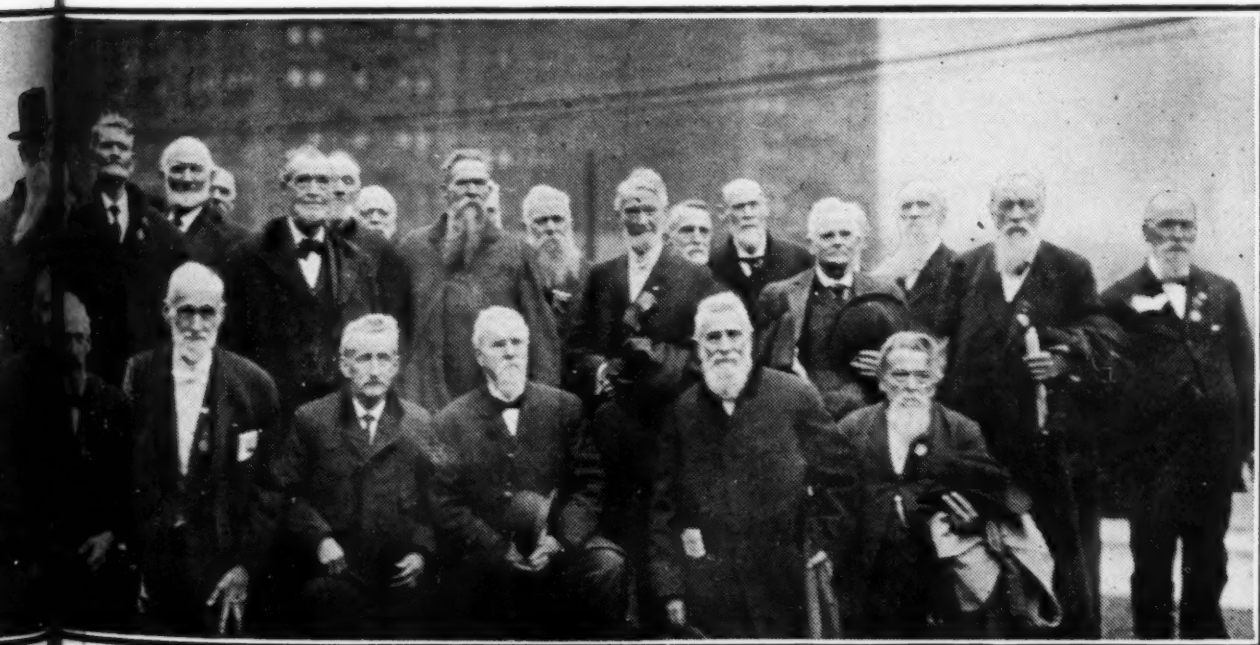
When I was a boy, and lying sick on a pallet in my mother's room one summer day, I heard two Christian women who were on a visit to my mother, teaching her a new hymn which I have never seen in print. I remember none of it except the chorus, and that I can never forget. It ran thus:

"What! never part again! No! never part
again!
There, we shall meet at Jesus' feet,
And never, never part again."

Those three women have long since met at Jesus' feet, and I fondly hope, after a little while, to hear them sing that song again.

You all know something of Uncle Sammy Rogers, one of the most heroic, both living and dying, of our Kentucky pioneers. After he was eighty-four years of age, he made a

(Continued on Page 15.)



President L. L. Carpenter and J. W. McGarvey



A Reverie

By G. M. Kilgour.

The world, it seems, must be a place of
rush and madd'ning strife,
Where selfish war and violence, and brutal
strength gain precedence,
And he is but a dreaming fool who leads a
simple life.
If jostling be the price of gain, and pomp
and glare the prize,
I'd rather be a dreamer then, and leave that
goal for other men
Who, having ears refuse to hear and see not,
having eyes.
I may be held incompetent and pointed to
with scorn,
For pausing in the hurried rush, to feel the
breath of nature's hush,
And hear the call of life more real, that is
from heaven born.
Though they have gained material wealth,
when life is almost through
They'll understand at last that men gain
peace from God alone, and then
Each one, I think, will wish that he had
been a dreamer, too.
Cincinnati, Ohio.

Buck

PAUL TRIEM.

Larry had snapped the last tug that bound his four-horse team to the great construction van, and had buckled the lines and looped them around the whip socket, when a boy touched his elbow.

"Mr. Stevens wants to see you in the office before you go out," the youngster said. He paused and looked curiously at Larry. "It's about Buck," he added. Even through the muffling of his heavy mack-inaw coat, sudden rigid lines showed how the cords and muscles in the driver's arms drew tense in response to this fragment of news. Larry's eyes grew hard, and a film of moisture stood out over his chin and forehead.

Mr. Stevens nodded to him as he clumped across the office in his high topped shoes. Something of the driver's uneasiness seemed to have communicated itself to this man at the desk, and he cleared his throat a couple of times before he spoke.

"The inspectors went through the stable last night," he began abruptly. "And—Buck's got to go. They say he's outlived his usefulness and isn't in shape to stand the work any longer. He'll probably be auctioned off the first of the month." Larry nodded. There wasn't much to say, and he was rather surprised that the superintendent should be so much disturbed over the incident—surely it was nothing to him. He had not driven Buck three hundred days a year for the past eight years.

Silently he turned to leave the office, but Mr. Stevens' voice followed him. "If you care to try your luck with the directors?" he suggested. "There's nothing that I could say that would help matters any—but you—you know the horse better than I do. I've just got what you'd call a speaking acquaintance." Larry turned back. "I suppose that's all talk about auctioning him," he said dully. "After the trouble he's been

through here, the only thing left to do is to kill him. "That's about the size of it, isn't it?" Mr. Stevens remained silent, but his eyes admitted the truth. "Well, there's nothing I could say that would change it any. You know them as well as I do—better of course. I just know—Buck."

Larry walked abruptly out of the office. It was no place for a man of his age, with gray hair already showing about his temples, to make a show of himself. He went down to where the van was standing and climbed up to his seat. The square columns of structural iron which he was to take around the point on the lake to where a club house was being built, had been loaded the evening before. As Larry drove slowly along the planked alley that led out to the main thoroughfare, the stable boss called after him.

"Look out for the Grant street bridge, Larry—there've been log booms washed under it so many times during the rains, that they say it isn't very safe."

Larry cracked his whip, and the lead team settled into the collar. Buck and his fellow wheel horse were already straining ahead and working for a footing—there was half a block of rather steep grade before the van would be on a level street. Larry sat back and watched the big yellow-brown horse below him. That was Buck, every time. He had brains—he took advantage of each crevice and depression, carrying himself forward steadily, like the experienced old warrior he was. But—his side of the double tree sagged occasionally, in spite of him, and once or twice Larry had to speak to him. You never had to strike Buck, old and worn though he was. Larry came back to the superintendent's suggestion. Was there anything he could say to the stockholders of the company, in whose hands the life of Buck now lay? Anything—anything—he would be willing to give up his right hand if that would save the old horse. No. He knew the men who controlled the company—brisk, sharp-eyed, merciless toward men and beast, there one question was, "How will this effect dividends?" That was the balance in which Buck had been placed—and he had weighed light. Larry was glad the wheeling was so bad. It made him keep his wits on the road ahead, made him figure and scheme lest he be caught with his load in one of the bottomless mud pockets which lay in the unpaved street along which he was now traveling. He zigzagged back and forth, giving his attention mostly to the lead team; the wheelers he could count on. He had left the straggling outskirts of the city, and ahead stretched the Grant street bridge. He wondered who had spoken to him of this particular spot, lately. Then the barn foreman's warning came to him, and at the foot of the approach he pulled up to reconnoiter. The Grant street bridge was really a half mile section of Grant street, built over the lake, boarded and piled and apparently as solid as the beach itself. It lay out from the shore some hundred and fifty yards, running parallel with it. Larry stooped far over the low railing on the shore side and peered under. Everything seemed all right—there was a formidable array of stout posts and criss-cross timbers. "Ought to hold up a locomotive," the driver muttered.

"Anyhow, here goes—we've got to get across, and I don't exactly see how we are to fly."

He climbed back to his seat and clicked at the horses. The approach was planked and rather slippery, but they made it after a few seconds of scrambling. Larry noticed that Buck was puffing when they got up the planked road above the water. He didn't think much about the boss' warning. Starr was always telling him to look out for dangers that never materialized—and anyhow he had to go ahead. The thick planks echoed under the horses' hoofs with a reassuring distinctness and resistance. No fear of their giving way.

He was half way across and had come just opposite a fisherman's cabin, on the beach, when there came to him the impression that the ground and the lake and the flat surface of the bridge were heaving up toward the level on which he was sitting. There was a crash of splintered timbers, the shrill whinnies of terrified horses—and Larry bumped the top of the hooded van as the water settled about him and bobbed him up, like a floating cork. He hadn't realized that he and his rig and horses were really going through the bridge, but there was something grimly convincing about the icy clutch of the water. Strangling, choking, coughing, striving to spit the fiery fluid he had sucked into his lungs out again, he hauled himself from the van by catching the forward end of the hood.

Next moment he was above the water. His eyes cleared after a few seconds and he saw one of the wheel horses splashing away toward the shore—by some freak of luck it had been torn free from the rig and its companions. The lead team fought and strained at the straps that bound them; and Buck—at first Larry thought the old horse had gone down; then he saw him, his wide-set eyes and soft muzzle just above the surface. Larry let down and found that he could stand on the submerged hood and still keep his head above water. He stripped off his coat, then dropped forward and paddled close to the lead team. It took him perhaps three minutes to free them—they lashed out frantically, but the straps that held them were close to the surface. With Buck it was different. his head was just out of water, and evidently he was bound still to the double tree at the base of the tongue. Larry paddled helplessly about for a moment, then turned his face toward shore and was soon pounding over the hard beach in the direction of the cabin. A man within sat mending a net when Larry threw open the door. "You! Come down to the beach as quick as you know how—get your boat out and help me. It's a case of life or death!"

He saw that he had made an impression, even before he turned to race back. At the edge of the water he paused just long enough to unlace and kick off his soggy shoes. Buck's head was still above the surface, but his nostrils were stretched wide and the foam that came bubbling and seething up showed how frantic was the effort that sustained him.

"Hold on, old boy," cried Larry, as he swam up alongside and paddled about, just out of reach.

The fisherman and his boat came to within twenty-five yards before the man stopped

rowing and checked the progress of his craft with a deft back sweep of his oars. "Thought you said this was a matter of life or death," he shouted.

"Don't stop to talk—throw me that rope. Don't stop, I say—this is life or death, all right, and don't you make any mistake!"

The fellow paddled closer, then stood up and swung a coil of water stained rope about his head. It struck close to Larry, and the teamster had it in his knotty hands without an instant's delay. He wanted to slip it under the work collar which Buck wore, and then, with the assistance of the fisherman, to try to pull the horse out. He approached carefully, sank for an instant, then came up, his face rigid with despair; the collar was drawn so close to the horse's swelling neck that he could not find space enough to pass a pack thread under it; he could not even work his fingers under. The man in the boat was leaning on his boat hook. "Give me that," cried Larry. He had it, five seconds later, and was prodding down beside the almost exhausted horse, trying to locate the cockeyes, and so release the tugs. He could find them—but the straps were tight as bow strings, and refused to budge. Larry let the boat hook float away from him, handle up, while he trod water and tried to think. He had thrust his open knife into a side pocket of his shirt. There was only one chance, and if that failed, he would probably go down with Buck. He swam around in front of the horse, steadied himself for an instant, and dove beneath and to the side. Once he touched the horse's flank; then he caught a strap and slashed at it. It parted and Buck swung away from him, half freed. The water was seething up, carrying with it so much mud and litter that Larry didn't venture to open his eyes. He reached frantically before him, swinging his arm in a wide circle—and catching in his groping hand the second tug.

A moment later he came up, puffing and dizzy, with a thousand muffled drums beating in his ears. Buck was striking out slowly and painfully for the shore, and the man with the boat condescended to come to Larry's assistance. Larry didn't wait to catch the three horses that had made their escape first. He walked up to Buck, where the big fellow stood dripping and shivering, and took the drooping head between his hands. "We made it, old boy," he sobbed.

He had blanketed the horse and was rubbing him down, throwing the covering back from one flank at a time, when the superintendent hurried out. Mr. Stevens was pale, and his little gray eyes peered from his bushy whiskers like fire built in the brush. "Larry," he said, He touched the driver's shoulder. "Why, man, you're wet to the skin!"

"The water was wet," Larry admitted. "Say, Mr. Stevens, there was a reporter in here a few minutes ago, wanting to know all about Buck and how I happened to think so much of him. I didn't tell him anything, but he's coming back this afternoon. Do you think the directors might be induced to change their minds about Buck? It wouldn't make good reading, his story wouldn't—leastwise, not the way they want to finish it."

Mr. Stevens nodded absently. Then his eyes snapped and he spoke. "When they shoot Buck, they can close down this factory," said he. "People would burn them out—and I'd lead the mob!"

He turned to stroke the old horse's nose, so that he might not see Larry rubbing his eyes with the cloth with which he had been scouring Buck.

Woman's Sphere

—The will of Caroline Phelps-Stokes, sister of Anson Phelps-Stokes and aunt of J. G. Phelps-Stokes and Mrs. Robert Hunter, who died at Redlands, Cal., April 28 last, makes specific bequests of more than \$100,000 to charitable institutions and leaves the residue of an estate estimated between \$3,000,000 and \$5,000,000 for the erection of modern tenements, the education of negroes in Africa and in the United States, and the education of the North American Indians and needy and deserving white students.

—Miss May Morris, leader of the arts and crafts cult of England has arrived in Chicago to spread the gospel of utilitarianism in art. Miss Morris, who is a daughter of William Morris, craftsman and poet, is staying at Hull House.

—One of the most remunerative rose gardens under glass in Pennsylvania is owned and managed by two college women who ten years ago began business with borrowed capital.

—Miss Amy F. Ching of China, has entered Wellesley College to equip herself to be a teacher in her native land. She is pointed out by her friends as a self-made girl. She supported herself while taking a course in the normal school at Honolulu and from two years' work as teacher she saved enough to take her through Oahu College, from which she was graduated last summer.

—There are three women among the nominees for the next Norwegian Parliament. One was chosen by the Liberals and two by the Socialists.

—Mrs. Howard Van Wyck after an absence of several years has returned to Milwaukee as special assistant secretary of the Associated Charities.

Address of J. W. McGarvey

(Continued from Page 13.)

tour of the places at which he had preached, to bid his converts a final farewell. On his return home, he wrote the closing paragraph of his autobiography, which read as follows: "I have now well-nigh spoken all my farewells on earth, and shall soon begin shaking hands with the loved ones gone before. And though I know not where those greetings shall end, yet I do know where they shall begin. I shall first of all greet my Father whose hand has led me all the journey through and my Saviour whose grace has been sufficient for me in every day of trial and suffering. And next, I shall look around for her whose love and goodness have imposed on me a debt of gratitude to God I can never repay. When we meet, shall we not gather up the children and grandchildren and sit down in the shadow of the throne, and rest?"

When the old hero finally came to his last night on earth, his son, John, from whose lips I learned the story aroused him from a deep stupor, and said: "Father, the doctor asks me to tell you that he thinks you will die before morning." The father who was quite deaf, demanded in a loud voice, "What is that, John?" "The doctor thinks you will die before morning." "What! that soon? That is sooner than I expected. John, shall I really see your mother before morning?" "So the doctor thinks." "Then glory be to God." And these were his last words.

When you and I were young, we learned to admire the closing line of Thanatopsis, which was then a new poem:

"So live that when thy summons comes
To join the innumerable caravan
Which moves to that mysterious realm
Where each takes up his chamber in the silent halls of death.

Thou go not as a galley slave at night,
Cowered to his dungeon.

But, sustained and soothed by an unfaltering trust,

Approach thy grave as one who wraps the drapery of his couch around him
And lies down to pleasant dreams."

But we also learned and loved the more majestic lines of that now neglected hymn:

"You saints who once languished below,
But long since have entered your rest;
I pant to be glorified too
To lean on Emmanuel's breast.

"Though dreary the empire of night,
I soon shall emerge from its gloom
And see immortality's light
Arise from the shades of the tomb.

"Then welcome the last rending sighs,
When these aching heartstrings shall break;

When death shall extinguish these eyes,
And moisten with dew the pale cheek.

"No terror the prospect begets,
I'm not mortalit's slave;
The sunbeam of life, as it sets,
Leaves a halo of peace o'er the grave."

My beloved brethren and sisters, the most of us shall soon give one another the parting hand for the last time in all eternity; for when we meet again, it will be where parting is no more. "God be with you till we meet again."

THE INITIAL CHAPTERS OF OUR NEW SERIAL

"The Coign of Vantage"

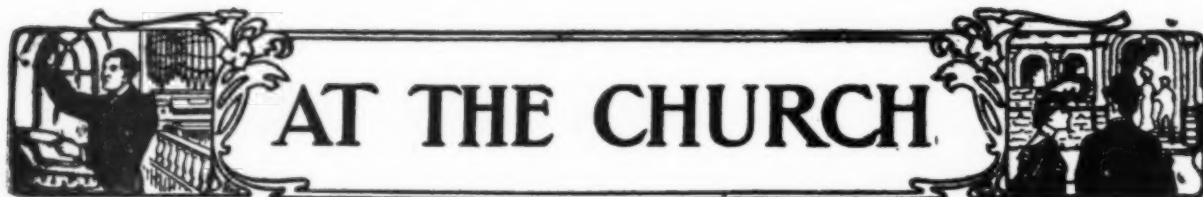
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BY

Jane Richardson

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Sunday School Lesson

By Professor Willett

The Duty of Abstinence*

The Epistle to the Romans is Paul's great document in vindication of the gospel of Christ, as over against the law of ceremonies by which the Jews had believed themselves able to obtain salvation. The theme of the epistle might well be given as "Justification by Faith," that is, faith in the personal Saviour, Jesus, whose leadership is to be accepted, whose life is to be imitated, whose atoning work is to be enjoyed. Paul had discovered in his own experiences that no acts of piety, such as fasting or the observance of the ritual of law, brought peace to his heart. It was only his acquaintance with Jesus, the divine friendship with that crucified and risen Lord whom he learned to adore, that could satisfy his heart.

He wrote the Epistle to the Romans during the three months of his stay in Corinth just previous to his departure on the last journey to Jerusalem. The letter seems to have been the most formal and carefully prepared document that Paul ever wrote. It has little of the appearance of haste and anxiety that marked others of his writings. It is very much like the Epistle to the Galatians in its theme; but is radically different from that document in its more restrained tone and the absence of those elements of personal anxiety that makes the style of the Galatians so vibrant and uneven.

Paul's Hope to Visit Rome

It is not unlikely that this epistle was actually sent to several other churches beside the one at Rome. The closing chapters seem to contain final words to at least three different churches, the most notable of which is apparently the church at Ephesus, many of whose members are named in Romans 16. But the first draft of the letter was almost certainly intended for the church at Rome, as Paul's record in 1:15 clearly shows. At the time he wrote it he was looking forward with eagerness to some subsequent journey to the Eternal City, and he hoped at that time that he might soon see the church which had already been founded there, and which neither he nor Peter had as yet visited. The Roman tradition that Peter was the founder of the church in Rome is baseless, but it is probably true that both Peter and Paul visited the church at some period later in their lives. This the almost unanimous traditions of the church affirm.

The Epistle to Rome

The Roman epistle, so logical and progressive in its emphasis upon the great truths of the gospel, need not be analyzed in this study. It has occupied the greatest minds of the church throughout the centuries. Augustine and Calvin both reveled in his majestic truths. Its argument is that all

men rest under the condemnation of sin because their hearts are estranged from the love of God; that in this regard the Jews have no advantages over the Gentiles; and that both alike must depend upon the saving work of Jesus if they are to attain the new life of happiness and peace. The glory of the Christian life then becomes the apostle's theme, and in the close of the epistle the practical duties which grow out of this relationship to the Lord are discussed.

Our lesson is a temperance study: not that Paul was concerned in his Epistle to the Romans with the problem which now confronts us, of driving the saloon out of business, but because the principle which he states is universal in its application. In that age there was no such thing as a legalized saloon. To be sure, there were men who sold wine; that was considered one of the common trades in the Roman empire, and drunkenness was one of the sins of which men were guilty at times. Of this fact there are many indications in the New Testament. But it was no organized, consolidated, aggressive, unscrupulous traffic in intoxicating liquors. If a man drank to excess, it was his own fault and the consequences fell upon himself and his immediate kindred. But there was no force that was urging him downward by inciting him to further and further indulgence.

The Liquor Traffic

It is this condition of an organized liquor traffic, remorseless and defiant, that confronts the Christian world today. The result is that a large company of our fellowmen are victims to this traffic. Their health is ruined, their natures are brutalized, their homes are destroyed, and in one way or another they become charges to the state either as incompetents or criminals. Even where men indulge to what is called a moderate degree, a vast amount of unhappiness is produced. And the conscience of Christendom has been greatly aroused, until today the battle is on along the whole line.

The Higher Principle

It is clear that Paul's principle of abstinence for the sake of others needs fresh emphasis in the church and in society today. There are many people who insist that they can partake to a moderate degree of wine, beer or other intoxicants and neither be harmed themselves nor cause other people trouble. This is no doubt true in many instances. But there is a larger principle involved. It seems to be impossible for the nation to permit the sale of intoxicants and not pay the penalty which the abuse of the system inevitably entails. Those who are strong, therefore, have a duty to those who are weak. One is responsible not only for his own conduct, but in large degree for the conduct of those who are influenced by his life. To put a stumbling block in the way of another by insisting upon privileges which that other one cannot face without falling, is to invite such a condemnation of one's own life as can find no compensation in the indulgence which is sought.

Idol Meats

Paul speaks in this lesson particularly of the custom of eating meats that had been offered to idols in the heathen temples. Many of the Jews regarded this as a grievous sin. There were some of the Christians who thought it a matter of indifference and pleaded with Paul that they ought not to be held down by the weak consciences of others. Paul recognized the fact that neither eating nor refusing to eat certain kinds of food was a mark of Christian character, but he insisted that there were those who would be distinctly scandalized by any such indulgence on the part of others, and for their sakes he pleaded that the strong might not disturb the peace of their brethren.

How much more true this is of the matter of drink every one today knows very well. The complete parallel fails at the very point where the ruin and distress which strong drink works in the world become evident. If a man ought to abandon the use of certain kinds of food which are obnoxious to his neighbors, how much more ought he to give up the use of that which is a deadly enemy to the entire community, even though it did him no harm!

The Duty of the Hour

But this is only the first consideration. The second is more important. The community as a whole must deal with this evil, the drink traffic. It is only by taking strong measures that the Christian conscience can assert itself and the ruin which has threatened the republic through the invasion of the products of breweries and distilleries can be avoided. If the men who are in this business have no concern for public welfare, it is time the Christian forces unite to insist upon it. And the wave of temperance sentiment which is now sweeping over the country is nothing less than magnificent. Many of the states have enacted compulsory prohibition laws and are enforcing them with success. Wherever this is accomplished a new day dawns for every kind of business and every grade of society.

The Campaign in Chicago

Those parts of the country which have not yet gained this victory are struggling toward it with all the powers at their command. Even great cities are rousing themselves to a life and death struggle to crush out the saloon. Chicago is now planning for such a campaign in the spring. It seems nothing less than magnificently audacious to attempt to overthrow the liquor traffic in a city that is perhaps its greatest stronghold. Yet there can only be one issue in the end: the saloon must go. If it can be destroyed by one campaign, so much the better; if it requires further effort, it will still be the means of training the forces of righteousness in unity and aggressiveness. The only defeat that can come to those who love law, order and sobriety is the shame of failing to fight.

A Methodist layman has arranged for the free distribution of a copy of Richard Green's booklet—*The Conversion of John Wesley, to every Wesleyan minister in Great Britain*. A Methodist layman in America has taken similar measures for the distribution of Bishop Bashford's book, *God's Missionary Plan for the World*.

*International Sunday-school Lesson for November 29, 1909. Paul on Self-denial.—World's Temperance Lesson, Romans XIV: 10-21. Golden Text: "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth"—Romans XIV:21. Memory verses 19, 20.

Prayer Meeting

By Silas Jones

TOPIC FOR NOVEMBER 17.
OUR DUTY TO THE POOR.

Ps. 41:1; Prov. 14:21; Acts 6:1; II Cor. 8:9;
Jas. 2:1-6; 5:4.

One of our first and most important duties to the poor is to discover the causes of their poverty. We cannot entertain the view that the poor man is necessarily an object of the divine displeasure and that his poverty is the result of his sin. In the table of causes of poverty given in "The Encyclopedia of Social Reform" those indicating misconduct average only 21.3 per cent of the total number. Other causes are "orphans abandoned, neglect by relatives, no male support, lack of employment, insufficient employment, poorly-paid employment, unhealthy or dangerous employment, ignorance of English, accident, sickness or death in the family, physical defect, insanity, and old age." Mr. Charles Booth counts twenty principal causes of pauperism: "Crime vice, drink, laziness, mental disease, temper, incapacity, early marriage, large family, extravagance, lack of work, trade misfortune, restlessness, no relations, death of husband, desertion, death of father or mother, sickness, accident, ill luck, old age. As causes, old age stands first, sickness next, then comes drink." Correct diagnosis precedes the scientific treatment of disease.

Poor Relief.

As citizens and as members of the church we ought to be informed concerning the methods employed by the state and the church to relieve the destitute. The interest we show when we have a friend whom we wish to have put in charge of the country farm or a neighbor whose poverty and misery compel us to take measures for his relief in order to save the good name of the community is not the sort of interest that is worthy of patriotic citizens and intelligent Christians. We ought to know how the counties care for the poor and we ought to be ready for suggestions as to improved methods of conducting institutions of charity. The low grade politician is always on the lookout for sources of revenue and he steals from the fund for public charity if the people are off their guard for a moment. The fact that a private institution

appeals to us for financial support on the ground that it is a refuge for the poor does not do away with the necessity for inquiring whether it is properly conducted and whether there is any real need for it. Our help should be the expression of enlightened sympathy. As long as the amount we give depends almost wholly upon the ability of an institution's representative to describe the woes of orphans and unprotected old people our contributions to the relief of poverty cannot be put under the head of deeds fully moral.

The Church and the Poor.

Has the time come for the church to confine its efforts in behalf of the poor to the teaching of the gospel of service to the needy? It has been proposed that the responsibility of providing food, shelter, clothing, and medical treatment shall be left entirely to the state. The state has its institutions for the dependent, defective, and delinquent classes. All the people of the state assist in the support of these institutions. Why should some of the people burden themselves to provide for the wards of all the people? Now it may well be that in the evolution of society the state will assume all responsibility for the care of the poor. Christian people who fear that the church will lose influence if it does not have its system of poor relief are needlessly alarmed. The success of the church in education led to its abandoning to the state its schools for the training of children. The church has not lost power because it no longer controls the schools. Nor will it have reason to regret the passing away of its orphanages and its homes for the aged if society as a whole undertakes, in the spirit of Jesus, to educate the orphan and to minister to helpless old age. But at the present the church has much to do for the relief of poverty. Every congregation has some whom it is under obligation to help. The institutions supported by the church have abundant reasons for their existence. We can leave to the future the matter of their permanent usefulness. Their present usefulness is evident and our present duty with reference to them is equally evident.

Christian Endeavor Lesson

By W. D. Endres

"THE BLESSINGS OF A GRATEFUL HEART."

Topic November 21. Neh. 8:12.

Gratitude is a grace to be acquired, and not an endowment with which we are born. It is an attitude of heart which may be assumed and should be maintained. It is an unmistakable mark of a genial soul. The man with a grateful heart possesses to a greater or less degree, the kindred graces of sympathy and kindness, patience and long suffering, forgiveness and love. Men with such souls move the world upward and onward. Nehemiah and the prophets who lived and wrought before him were of this type. Our Good Shepherd gave his life for us because of his compassion. Paul so loved his Jewish brethren that he was willing to become accursed for them. William Carey would hear no protests from his friends nor be worn out by the indifference of his day. John Williams gave his life in an attempt to shed light upon the islands of the sea which were lost in darkness. Our own Brother Wharton of India, died alone on the field to save the companionship of a fellow missionary. Dr. Macklin, a giant

in his profession, has bestowed it all upon China. H. H. Guy one of the brightest and best men in all that Empire stayed in Japan until the sickness of his family drove him home. Royal Dye, the statesman missionary to Africa, did not count it too much to leave his wife and dear ones at home, while he declares in letters of living light his message to the perishing Bantu. Think you these choice spirits could ever have performed such tasks but for hearts made grateful by God's undeserved love to them expressed by the kindly minister of His servants? These men themselves would say that their efforts were but feeble attempts to pay something of a debt of gratitude for the Father's benevolence to them.

Sympathy and Gratitude.

Moreover the grateful heart is always sympathetic. Sympathy is essential to gratitude. We cannot think of them apart. We do not speak kindly of the person or thing for which we have no sympathy. But where it abounds nothing is impossible. It has sent Maude Ballington Booth all over this broad land like an angel of mercy to the prisoners of our

jails and penitentiaries with her words of sympathy and gifts of love, and then out on the lecture platform to teach us that self-evident but neglected truth, that criminals are not to be punished but reformed. It has sent rescue workers into the slums and missions of the great cities who with their strong arms lift up the fallen and speak words of healing as they point them to a better way. Who are those people who labor for reform measure—better conditions of labor, shorter hours, sanitary environment at homes and in the shop; urge the protection of children; insist upon food and adequate wages? Are they not those whose hearts beat strong with human sympathy? Oh, for the time to come when men who sit in council chambers and directors' meetings, in committee rooms and legislative hall, in executive chairs and on the bench, shall have the same human motives. Then will much sorrow be turned to joy and the reformer can make his contribution to human progress by working at a constructive task.

Finds Joy Everywhere.

The grateful heart constantly interprets his environment; his native land, the protection of his government, its liberty and its opportunity, are occasions for thanksgiving. The home—the place of his birth, the shelter of his childhood, the early instruction and the old but true ideals which have become the chart and compass of his life are objects of profound gratitude. Again he rejoices that he has friends. Their patience with him, willingness to forgive and forget, their loyalty in times of need, and his helplessness without them—all this moves him deeply. In spite of its hardships his life is joyous and he sings:

"Whene'er I take my walks abroad
How many poor I see;
What shall I render to My God
For all His gifts to me?"

Gratitude Saves From Bitterness.

We have all seen souls grow bitter in rebellion at inevitable calamities. Temperamentally and by practice such hearts are not grateful. They are their own sorest affliction. Gratitude helps us to endure hardships. J. Z. Tyler has been an invalid for years but if you step into his room and ask him how he is, he will reply, "Oh, I'm all right, How are you?" Henry Drummond suffered a long time with a cancer but he made it a practice to anticipate the expressed sympathy of his friends, when they called, with a good lively story. N. J. Aylesworth was an intense sufferer from rheumatism. He could not sit up in bed and his fingers were so drawn that he could scarcely use a pencil. But his brain was clear and active, and during this time he blessed the brotherhood with some of its best literature. He often said that his affliction might have been worse and that he never could have written as he did had he remained in the active ministry. He had reached the point where:

"Sometimes there comes an hour of calm;
Grief turns to blessings, pain to balm;
A power that works above my will
Leads me onward upwards still;
To thank Thee for the things I miss."

Thomas Wentworth Higginson.

—Edwin Ginn, the big Boston publisher, will contribute \$50,000 annually to the peace cause during the rest of his life. After his death \$1,000,000 of his fortune will become available for that of universal peace.

—Dr. J. V. N. Standish, of Galesburg, Ill., who was for many years President of Lombard College, was presented with a loving cup by the people of Galesburg on October 13. Dr. Standish is in his eighty-fifth year. He recently bequeathed all of his money to Knox College.

Church Life

State Missions have right of way this month.

The responsibility for the missionary offering rests with the pastor. The church's record is the pastor's record.

All our rejoicing over the great convention at Pittsburg will lose its meaning for us unless it makes us more faithful in every missionary obligation of the church.

These days sandwiched in between the Centennial Convention and the winter holidays are precious ones in the work of the church. Soon, very soon, the attention of our churches will be directed to the holiday festivities, and the work of the church can not be pushed with the same vigor as during these autumn days.

The preacher who enjoys hearing from his brethren in the ministry through the news columns of the church papers, sometimes forgets that other men are just as interested to hear from him. How can we give it to them except you send it? Do it now. A one cent stamped envelope will bring the church calendar each week. Don't forget it.

The *Christian Century* is careful in its selection of news, and seeks to print only those things that will be of interest to the majority of our readers. It will help you to reach your brethren, if only you will tell us what you are doing. Send in the news; on a postal card, in a news letter, or if you do not have time for that, then mail to the office a copy of your church bulletin. Modesty does not forbid this.

Joseph Lowe will have charge of the work at Tula, Texas, for six months.

An enthusiastic meeting is in progress at Enid, Okla., where Randolph Cook is pastor.

The first Sunday in November was state missions' day with the churches of Oklahoma.

Ernest H. Reed is vigorously pushing the work at Washington, Ill. There were two additions to the church on a recent Sunday.

H. C. Clark has resigned at Fortuna, California, and will make his home at Cornwallis, Oregon.

Geo. H. Farley has left the church at Muskogee, Okla., and accepted a call to the church at Henderson, Ky.

Arthur Burrage Farwell gave the address at the meeting of the Chicago ministers Monday afternoon, November 1.

The church at Goldfield, Iowa, where W. C. Cole is the pastor, will soon have completed their parsonage which will cost \$2,500.

Jesse T. Craig, formerly pastor of the church at Ipava, Ill., has accepted a call to the Hyde Park Church, Austin, Texas.

The offering of the church at Centerville, Ia., for Home Missions was taken the last Sunday in October and amounted to \$650.

L. O. Kuipp, pastor of the church at Plymouth, Pa., says that Eastern Pennsylvania is in need of five or six good preachers.

Geo. L. Purvis and his church at Tucson, Arizona, are to begin a meeting November 24. They will be led by evangelist J. T. Stivers.

The church at Terre Haute, Ind., claims the largest number of Tithers of any church of the Disciples in America. There are 125 of them.

The First Church, Tonawanda, N. Y., where E. F. Randall is the pastor, will hold a meeting next February, when they will be led by Allen Wilson.

I. J. Cahill, of Dayton, Ohio, will assist E. J. Willis and the church at Kirksville, Mo., in a meeting beginning the fourteenth of November.

Andrew Scott, formerly with the Second Church, Danville, now employed as evangelist for the sixth district, is in a meeting at Pontiac, Ill.

There were 185 additions to the church in a recent meeting at Sullivan, Ind., where J. M. Vawter is the pastor. Geo. L. Snively led in the meeting.

H. O. Breeden, pastor of the Central Church, Denver, Colo., will hold a meeting for the church at Modesto, California, soon after the beginning of the year.

J. S. Hyde has but recently begun work as pastor of the Second Church, Danville, Ill. He is rapidly organizing all departments of the church for aggressive work.

Chas. S. Medbury spoke at the First Church, Warren, Ohio, the fourth Sunday in October. Mr. Medbury's parents were formerly great workers in this church.

The Lenox Ave. Church, New York, is arranging for a service of dedication of their newly purchased building and of installation of their new pastor, William Bayard Craig.

The first of November B. W. Tate, for two years pastor at Newton, Ill., began work with the church at Homer, Ill. He is greatly encouraged with the prospects for growth.

Evangelists W. Mark Sexson and C. F. Shaul are in a meeting at Cherokee, Okla., where the audiences have been so large that they have been compelled to move into the opera house.

W. C. Bower, for seven years efficient pastor of the Tabernacle Church, North Tonawanda, N. Y., will close his work about the first of the year and enter Columbia University for a post graduate course.

Walter Renner, of Winfield, Ill., has been holding a meeting at McQueen Chapel. The meeting was successful, but did not reach far beyond the borders of the church on account of the rain, which fell almost every day of the meeting.

The church at Tipton, Ind., is in a meeting, with the pastor, Guy I. Hoover, doing the preaching, and the entire work being done by home forces. There were eleven additions to the church the first day of the meeting.

A temporary organization of the men has been formed at Centerville, Ia., and immediate steps will be taken to form a permanent organization affiliated with the national Brotherhood of the Disciples of Christ. John H. Booth is the pastor of the church at Centerville.

H. A. Morgan, who has been pastor of the church at Fowler, California, for two years, has accepted a call to the University Heights Church San Diego, California. He will be succeeded at Fowler by J. H. McCartney of Fullerton.

President Crossfield, of Transylvania University, has recently visited Miami, Rochester and Western Reserve universities, giving addresses at each of them. At Rochester he gave an evening lecture in the Christian church on Christian Education.

Professor K. Ishikawa of Drake College, Tokyo, Jaapn, spent Saturday and Sunday, October 30 and 31, in Chicago visiting the

University and some of the Chicago men. He returns to Japan almost immediately. He came to America about two months ago to visit the Centennial Convention.

At the dedication of the new Y. M. C. A. building at the University of Missouri, on Sunday, October 31, Dr. Theodore Gerald Soares, Professor of Homiletics and Religious Education and Head of the Department of Practical Theology at the University of Chicago, delivered the principal address.

Under the leadership of Evangelist J. R. Holmes, a meeting has been held at Klamath Falls, Oregon, which has already resulted in the organization of a Christian Endeavor Society, a Sunday-school, and a church. The church will be ready to call a pastor within a few weeks.

The Young People's Christian Endeavor Society at Lewistown, Ill., which disbanded a year ago or more, has just been reorganized by the new pastor, B. H. Cleaver, who is pushing the work at Lewistown with vigor. There is strong hope of a successful work by these young people.

Grenville Snell is closing his work at Mound City, Mo., and C. W. Comstock, of Kansas City, has been secured to succeed him. Mr. Snell, we are informed, will hold several meetings before locating again. He has some open dates just before Christmas.

Edward A. Henry, who is writing the interesting articles on travels in Palestine being published in the *Christian Century*, is supplying the pulpit of the church at Gurnee, Ill., where the Christian Church is the only church in the community and has a great opportunity for service.

The pastors of the churches at Danville, Ill., are holding meetings in the outlying parts of the city. They are led in this by the veteran pastor of the city, S. S. Jones, pastor of the Third Church. The meetings are proving very successful.

A. J. Adams has gone from Wenatchee, Washington, where he has accomplished a fine work, to Hood, Oregon. The members of the church at Wenatchee gave their retiring pastor a reception, showering upon him their good wishes and presenting to him some gifts which will be a delight to his dining room and study.

The Chicago Ministerial Association, at its meeting the first day of November, passed a resolution pledging its heartiest support to the Federation of Labor, in its effort to keep the ten-hour day for women (the law now being tested), and appointed Alva W. Taylor, the president, to act for the Association in any way he finds he can assist the Federation.

For two years the Central Church at Centerville, Ia., has followed the plan of taking but two missionary offerings during the year, two missionary offerings during the year. The offering the first Sunday in March is for Foreign Missions, and the November offering for all the home missionary interests. The plan works successfully and the church is a Living-Link in three of the societies.

A large number of missionaries under the Foreign Christian Missionary Society sailed from San Francisco, Tuesday, November 2. On behalf of the churches about the bay the First Church gave them a reception Monday evening. It has become the habit with this aggressive church to tender such a reception to the outgoing missionaries of the church.

Edgar DeWitt Jones, pastor of the First Church, Bloomington, Ill., is preaching the following series of Sunday evening sermons: General heading "Questions About Jesus." The series of six sermon topics are: "Did

Jesus Ever Laugh?"; "Was Jesus Effeminate?"; "Was Jesus Narrow?"; "Was Jesus Reasonable?"; "Was Jesus Original?"; "Will Jesus Ever be Surpassed?"

W. J. Wright, who has served the American Christian Missionary Society so faithfully for the past few years, and who is now succeeded by I. N. McCash, will hold evangelistic meetings until he decides upon his future location as pastor. Mr. Wright's recognized ability in this field, as well as his knowledge of the work of the church, will make him much in demand by the better churches.

The church at Little Rock, Ark., where J. N. Jessup is the pastor, dedicated their new house of worship the seventh of November. The service was in charge of Z. T. Sweeney. The property, when complete, will be worth about \$75,000. Much credit is due Mr. Jessup, who has through several years lived close up to his task with this church, and brought it through to this gratifying consummation.

J. B. Hunley of Neosho, Mo., was sent by his church as a delegate to Pittsburg, but was compelled to spend the entire time of the convention in the hospital, and could not attend a single session. There, almost within sound of the music and the addresses, it was a singular disappointment not to be able to hear some of the good things. But it was sweet to be remembered, as he was, by a large number of his friends, who learned of his condition and made cheerful the weary hours by their visits to his room.

W. H. Bagby, pastor of the church at Missoula, Montana, on a recent Sunday preached a sermon on "The Call of Christ to Men," which was generously quoted in the local paper of the following day. The sermon is marked by strength and directness of appeal. It is the kind of a sermon that should be more often heard in our churches, and which if heard would help to answer the query, Why are not the men in the churches? They would be there.

L. E. Murray changes his address from Middletown, Ind., to Washington, D. C., where he goes to assist Frederick D. Power, who has, since the National Convention, suffered a nervous breakdown. Mr. Power has been working very hard, and Mrs. Power has been ill, having to undergo a serious operation. They are both recovering and hope to be about their work again after a brief rest.

An attractive bulletin of Christian University, Canton, Mo., has just been issued. There is the picture of the new building, interior and exterior views, the faculty, and groups of the students. This school is steadily strengthening its teaching force, which now includes the following names: C. W. Buckner, A. M.; W. H. Trainum, A. M., B. D.; Byron Ingold, A. M.; T. F. Reavis A. M.; Mrs. C. C. F. Rush; C. A. Lockhart, A. M., B. D.; Carl Johann, A. M., LL. D.; Miss Dot. Bradshaw, A. B.; Mrs. M. P. Buckner, A. M.; H. M. Garn, A. M., B. D.; J. R. Muse, A. B.; Miss Helen Johann, A. M.

The church at Woodland, California, celebrated its fifty-fifth anniversary the evening of October 22. The church was beautifully decorated in red and green, with the dates "1854" and "1909" worked with red carnations. The present pastor of the church, W. E. Bobbitt, read a history of the church, which was organized in 1854, under a great oak tree in "the Beamer field just north of the city." There are now 350 members, and they have a fine house of worship. It is greatly to the credit of the present pastor that the church is now doing an aggressive work surpassed at no time in its history.

Lewis P. Kopp, Living-Link missionary of the church at Centerville, Ia., working at Ft. Dodge, Ia., reports that the old lot of the church has been sold and preparations are being made for the erection of a new building. One thousand dollars worth of material is on the ground, and over \$1,700 more is in the building fund. The church is now holding its meetings in the opera house, pending the completion of the new building. The pastor has arranged for a lecture course to run through the year, upon which he expects to make one hundred dollars, which will be placed in the building fund.

E. T. McFarland preached his final sermons for the Fourth Church, St. Louis, Mo., the last Sunday in November. On the following evening he and his family were given a farewell reception by the members of the church, who also presented him with a fine gold watch, while the members of the Berean Sunday-school class of which he was teacher, presented him with a beautiful watch chain. It is under the protest of his church that Mr. McFarland leaves for the work at Rock Island, Ill. He has accomplished a great work in St. Louis during the ten years of his stay there, and he leaves with the heartiest endorsement of the churches and preachers of that city.

It brings shame to the face of a Disciple when he reads such accounts as that recently published in "The Christian Messenger," published at Owen Sound, Ontario. It is an account of the failure of a union between the Baptists and Disciples at Kenora, Ont. The union had been effected, and was working along well, but the Disciples finally withdrew and in their published resolutions gave such reasons as: "We withdraw from this union, 1st, because the union church has retained a sectarian name and failed to change it for a scriptural and proper designation of a church professing to be Christian," etc. This was not the spirit of the fathers.

The following program of the Ministerial Association of Cleveland, Ohio, will commend itself to the aggressive men of the churches. Too often the program is left to chance; but here is a program, systematically presenting during the year various aspects of the life of a city. Under such leadership the churches of the city of Cleveland must occupy a position of real vital influence in the city's life.

Personal Studies of City Problems

- Nov. 1. Cleveland's Tenements. George A. Bellamy.
- Nov. 15. The City Hall. A. B. Griffiths.
- Dec. 6. The Foreigner. F. D. Butchart.
- Dec. 20. The Police Courts. J. H. Goldner.
- Jan. 3. The City Saloon versus Local Option. T. A. Fleming.



We speak of the *good* old days—the charming graces and courtly ways.—But do we forget that they did not know

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Jan. 17. To be supplied.
 Feb. 7. The City and the Church. J. P. Allison.
 Feb. 21. To be supplied.
 Mar. 7. The Social Evil. E. D. Salkeld.
 Mar. 21. The Courts. E. S. DeMiller.
 April 4. The Social Settlements. W. F. Rothenburger.
 April 18. The City's Amusements. J. J. Tisdall.
 May 2. Unionism and the Church. Frank Ford.
 May 16. Prof. E. E. Snoddy, Hiram, Ohio.
 June 6. To be supplied.
 June 20. Annual Picnic.

The church at Ann Arbor, Michigan, observed the closing days of October with a series of services appropriate to the reopening of its house of worship, which has recently been thoroughly repaired and redecorated and has been still further rendered beautiful by the installation of a new pipe organ, one of the finest in the city. An organ recital was given on Friday evening, October 29. On Saturday evening, October 30, Dr. H. L. Willett gave an address, and on Sunday the services were taken by Dr. Garrison of St. Louis and Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions, which has long been a supporter of the church and Bible Chair work in Ann Arbor. Rev. F. P. Arthur of Grand Rapids, the State Missionary Secretary, was also present. The church has had a number of strong men in its ministry, but none who promises more effective service than O. E. Tomes, the present pastor. A. E. Jennings, a loyal Ann Arbor man and one of the organizers of the Student's Christian Association many years ago, is now residing in Ann Arbor although his business is in Detroit. He is of great assistance in the work of the church. The list of students that have passed through the classes of the Bible Chairs and the Sunday School of the church is very long, and the influence of these two organizations has been most helpful.

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Crayton S. Brooks, will assist the First Church, Warren, Ohio, in a meeting beginning November 14.

At the Memorial Church, Chicago, there were six additions to the church last Sunday; four of these were by confession and baptism.

H. C. V. Wilson of the South Side Church, Lima, Ohio, and D. F. Harris of Leipsic will exchange meetings this fall.

John G. Slayter begins an evangelistic meeting at Lakewood with E. D. Salkeld, November 14.

A. B. Moore is assisting the church at Utica, Ohio, and Pastor Bristor in a meeting that followed the Centennial.

H. A. Jordan of New Castle, Pa., has accepted a call to the church at Lorain, Ohio, where he will succeed Gary L. Cook, who is now State Bible School man for Indiana.

S. H. Bartlett is at the head of a printing plant at Hiram, Ohio, but goes out to the churches at Champion and North Bristol to preach on Sundays.

C. A. Freer of Millersburg, Ohio, is preaching in a meeting at Killbuck where W. R. Walker has so faithfully ministered for some seven years.

Secretary H. N. Miller preached for the church at Uhrichsville, Ohio, on Sunday night, November 7. Of course he plead for Ohio missions.

Miss Mills, the C. W. B. M. living link for Iowa, to India, is at home visiting some friends in Iowa before returning to her work in the Orient.

Frank Maples leaves the work at Audubon, Iowa for Montana where he has accepted a call. The Audubon Church has not chosen a successor to Mr. Maples.

Percy H. Wilson began a meeting with home forces at Wabash Ave., Akron, Ohio, October 31. He is already agitating the building of a new building in a new location.

L. O. Thompson has left the church at Londonville, Ohio. He was given a farewell banquet by the ministers and official boards of the churches of the place and the Lutheran preacher and his congregation attended Bro. Thompson's last service in a body.

J. R. Perkins, pastor of the West End Church, San Francisco, spent an evening with the church at Paris, Mo., during the latter part of October. In his honor a banquet was given by the members of the church.

Guy W. Sarvis, who is now studying in the University of Chicago gave his lecture, "Through the Heart of Africa" at the Hyde Park Y. M. C. A. last Sunday afternoon. Mr. Sarvis has given this lecture on several occasions in Iowa and Illinois and has always delighted his audience, as well as rendering them an educational service.

W. B. Clemmer, until recently pastor of the church at Rock Island, Ill., has just concluded a meeting at Franklin, Ill., which lasted twenty-three days. There were twelve additions. The pastor L. W. Spayd commends unreservedly the work of Mr. Clemmer, and speaks of the pleasing impression his work made on the entire by his uniform courtesy, and well-informed, fluent sermons.

George W. Goffman and wife, of Rockwell City, Iowa, are planning to return to India. They hope to sail from New York the first of December. They will go out independently, not because they have any fault to find with the organized work, but because this seems the best way for them to go. Mrs. Goffman will now leave this country

until her husband has located, and prepared for her coming.

Barton O. Aylesworth for five years president of the Colorado State Agricultural College, has resigned that position, and was in Chicago a few days last week on his way to New York, where he is entering upon his duties as lecturer for the National Equal Suffrage Association. Mr. Aylesworth will devote his entire energy to this significant work, traveling and lecturing in all parts of the United States.

Perry J. Rice, who has been pastor of the First Church, Minneapolis, for about four years and has accomplished a good work there, has accepted the call extended him by the First Church of El Paso, Texas, and is already at work there, though, Mrs. Rice and the family have not yet left Minneapolis. Mr. Rice has always worked in the North, but we hope that he will enjoy this experience in the great state of Texas, and with this church in this educational center.

O. F. Jordan, pastor at Evanston, Illinois, proposes to organize a "fiction circle" in his church. The circle will be composed of twelve members, each of whom will contribute the price of a book of current fiction. The twelve volumes purchased will be for the exclusive use of the class for four months, and then given to the Sunday school library for general circulation. The young ladies of this church recently gave a supper to raise money for the building fund of the new church.

One of the pleasures that Chicago delegates to the Pittsburgh Convention enjoyed was that of seeing E. W. Darst, who is very dear to the hearts of Chicago Disciples, and is just at the present time resting at his old home at Dayton, Ohio, after several years of hard work in California. Mr. Darst has been far from well for the past few months, and is beginning a period of rest which he hopes will be of advantage to him, in regaining his health. An interesting letter from him was read by Mr. Naramore at the recent Quarterly Rally of the Disciples. All who have

SOME HARD KNOCKS Woman Gets Rid of "Coffee Heart."

The injurious action of Coffee on the heart of many persons is well known by physicians to be caused by *caffeine*. This is the drug found by chemists in coffee and tea.

A woman suffered a long time with severe heart trouble and finally her doctor told her she must give up coffee, as that was the principal cause of the trouble. She writes: "My heart was so weak it could not do its work properly. My husband would sometimes have to carry me from the table, and it would seem that I would never breathe again."

"The doctor told me that coffee was causing the weakness of my heart. He said I must stop it, but it seemed I could not give it up until I was down in bed with nervous prostration."

"For eleven weeks I lay there and suffered. Finally Husband brought home some Postum and I quit coffee and started new and right. Slowly I got well. Now I do not have any headaches, nor those spells with weak heart. We know it is Postum that helped me. The Dr. said the other day, 'I never thought you would be what you are.' I used to weigh 92 pounds and now I weigh 153."

"Postum has done much for me and I would not go back to coffee again for any money, for I believe it would kill me if I kept at it. Postum must be well boiled according to directions on pkg., then it has a rich flavour and with cream is fine."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

any acquaintances with the city mission work in Chicago have ample reason for remembering Mr. Darst with affection and gratitude.

The *Christian Century* has steadily grown since Charles Clayton Morrison became its editor a little more than a year ago. The growth of the paper made heavier and heavier demands upon the editor in chief, until now he has been compelled to resign the pastorate of the Monroe Street Church, and devote his entire energy to the interests of the *Christian Century*. The Monroe Street Church was very unwilling to give up its pastor, for it was he who built the present house of worship, and who has been its leader almost from the first. But it seemed that the brotherhood could be best served by such a move. The Monroe Street Church will seek to at once find successor to Mr. Morrison. It is one of the most important situations among the Disciples of Chicago, and an effort will be made to find a man who is able to meet the demands of the situation, which are not at all light.

Pastors and readers of this paper generally will please note that the numbers for the remainder of the present year will be furnished free of charge to all new subscribers to *THE CHRISTIAN CENTURY* for 1910. Any minister now taking the paper sending us \$3.00 and two new subscribers will be credited on his own paper for one year and the new subscribers will be credited to January, 1911. Any old subscriber sending us \$4.50 and three new names will be credited for one year on his own paper and the new subscribers to January, 1911.

If our patrons will favor us by telling their friends of this offer, it should result in a large addition to our subscription list.

Dr. James M. Philputt Resigns

In a personal letter to the editor of the *Christian Century*, Dr. James M. Philputt, pastor Union Ave. Church, St. Louis, states that he would present his resignation to the church, November 7 and will close his work there February 1. Dr. Philputt wanted to do this a year ago, but deferred to the judgment of his official board that the interests of the church demanded that he remain until after the centennial convention. On February 5 Mr. and Mrs. Philputt will sail by the Grosser Kuyfuerst for a trip to the Holy Land and Egypt. In June he will attend the World's Ecumenical Missionary Congress at Edinburgh, to which he is a delegate. Mr. Philputt has long been seeking a convenient time for rest and travel such as the present offers. He will remain abroad several months.

Dr. Philputt's work in St. Louis has been eminently successful. His purpose in going to the Union Ave. Church was to unite the two congregations just merging into one. This has now been done and the church is housed in its new building, and is thoroughly harmonious and organized in every department. During the five and one-half years of this ministry 650 persons have been received into the membership of the church, 300 of these by confession of faith, mostly at regular services. About \$40,000 has been contributed to missions and benevolences; besides the sum raised for the new building. The church supports three Living-Link missionaries. The congregation is in fine spirit, and it is not without regret that Mr. Philputt lays down the work.

Dr. Philputt is one of the strongest preachers in the brotherhood. He is scholarly, has

marked administrative ability, is a preacher of power, and a faithful and lovable pastor. His standing with the other churches of the city, and his place in the entire municipal life have been such as to make his place a difficult one to fill. The *Christian Century* wishes this great pastor a pleasant trip abroad and will be pleased to know of his plans for the future upon his return to America.

As We Go to Press

Beatrice, Neb., November 7.—Pastor Davis very sick and diphtheria prevalent, preventing strong campaign we had planned. Go right on to Lincoln. Buss continues musical directory.—Herbert Yeuell.

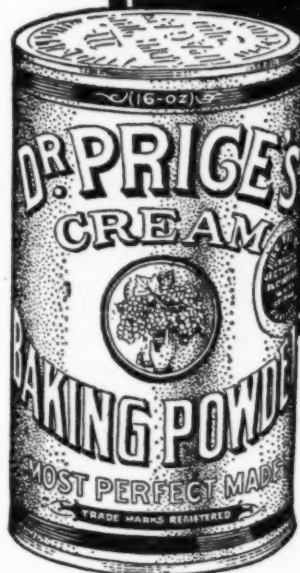
Canton, Ill., November 7.—William J. Lockhart and Linnt leading in wonderful revival. One hundred added in past six days, with total of 171 in fifteen days. Meetings deeply spiritual, and gospel being presented with power.—J. G. Waggoner.

Hastings, Neb., November 8. We are in splendid tabernacle meeting with Christian church; R. A. Schell, pastor. Twenty-six added yesterday; 162 in ten days of invitation. Schell is doing great work here. Will launch new building project at close of meeting.—Charles Reign Scoville.

Hastings, Neb. November 1. Scoville and his company are with us. Built fine tabernacle accommodating two thousand. Having great audiences; interest spreading and deepening; thirty-six added at first invitation; seventy-two first four days not withstanding heaviest rain storm of years all Sunday afternoon and night.—R. A. Schell.

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Grape Cream of
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Poplar Bluffs, Mo.—Hundreds turned away from great church tonight; greatest audience ever in building; intense interest, growing daily. Four hundred and four in Sunday-school today; sixty-five additions so far, twenty-three today. Editor-in-Chief of bi-weekly paper, city editor of daily, and a Lutheran preacher baptized. Baker popular pastor.—Allen Wilson.

Children's Day for Home Missions

The Sunday-schools are now in the midst of their campaign for the annual Home Missionary offering which is to be presented November 21, the Lord's Day immediately preceding Thanksgiving. From all indications the offering this year will surpass the splendid offering of the Centennial Year which was almost \$15,000, a gain of \$3,386.98 over the offering of last year.

This year the American Home Missionary Society is asking the Sunday-schools to begin the work of a new century with an offering of \$50,000. In this plea the State Secretaries of Kentucky, Illinois, Ohio, Kansas, Indiana, Missouri and Iowa have joined most heartily.

For two years the state of Kentucky has won the banner for the largest number of contributing schools and the largest total offering. This year both Illinois and Kansas have announced their intention of wresting the banner from Kentucky, and the contest is now at its height. The record for last year stood as follows:

Kentucky	247 contributing schools	\$3,086.10
Illinois	155 contributing schools	1,700.00
Ohio	131 contributing schools	1,802.09
Kansas	116 contributing schools	774.88
Indiana	84 contributing schools	963.82
Missouri	57 contributing schools	841.73

Strenuous efforts are being made to line up every school in each of these states with the largest offering ever made for Home Missions.

Handsome new wooden banks have been sent out by the Home Missionary Board for the use of the teachers in gathering in the offering. This is a great improvement over the old method of entrusting to the children the imperfectly made cardboard banks which were speedily destroyed or lost. By leaving the banks in the hands of the teachers, the offering will be cared for and the teachers taught the proper attitude toward the offering.

Schools desiring special supplies for the day should write to their State Superintendents, or

George B. Ranshaw, Superintendent Sunday-school Department American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

Endowment for the Bible College of Missouri

The readers of the Century no doubt know that the Bible College of Missouri has for some time been engaged in an endowment campaign. Within the past few months, however, this movement has taken on added impetus because of the proposition made by R. A. Long of Kansas City, who is president of the Board of Trustees of the Bible College. This proposition was to the effect that he would personally give \$50,000 to the Endowment Fund provided the brotherhood of the state would raise the same amount. This generous offer of Bro. Long's is the inspiration of the present strenuous campaign.

The justification of the campaign is not difficult to find. It is now a commonplace that there is a remarkable dearth of preachers. This presents a serious problem to each religious body. But, the problem in some sections of the country is more serious than in others. In Missouri there are 1,700 congregations, and more than a third of them pastorless. Disciples in Missouri have a larger membership than any other religious body in the state. There are more Disciples in Missouri than in any other state in the Union. The obligation of Missouri Disciples is, therefore, correspondingly greater. Yet, as a matter of fact, the number of pastorless churches in Missouri is astonishing, if not humiliating.

Now the most valuable and direct method of supplying preachers for these churches is to make them,—and they are made in our Bible Colleges. The Bible College of Missouri naturally owes much to the state. The state owes something to it, and is destined to owe much more. Forty young men have already been prepared for, and are now actively engaged in the work of, the ministry. More than half this number are at present receiving preparation. The boys now in school are serving many churches in adjacent territory. Only praise is heard concerning their work. Continually the College is being appealed to for men. It is unable to supply the demand. Under such circumstances the college surely merits the enlargement and better equipment which the additional endowment will make possible.

The present endowment permits the employment of but two fully paid professors. The enrollment last year was one hundred and ninety-four. It is evident that two professors are not able adequately to supply the great needs of 194 students. In the Catalog of the Bible College five Departments are announced. There should be a fully paid professor in each of these. In order that increase in the number of the faculty may be realized additional endowment must be secured. This is why we are so urgent in this campaign.

Brethren, this is an opportunity we dare not pass by. Bro. Long is a man of splendid business judgment. He thoroughly understands the situation, and appreciates the need. He has faith in the College and is willing, yea, glad, to put \$50,000 into its permanent endowment. May we have the same faith, and individually feel the same responsibility.

G. D. EDWARDS,
Representative of Bible College.
Columbia, Mo.

Centennial Information

Many were asking anxiously during the convention for the official count of the attendance. As was stated frequently before the convention, we were hoping to have an absolutely complete registration of all who were here. This we failed to get, but we did gather sufficient data in several ways to make a fairly accurate estimate of the attendance. The lowest possible figure is 42,000; 20,000 of whom were at the communion service Sunday afternoon. A complete count would probably put the attendance at more than 50,000. But we wish to be conservative.

Regarding the stenographic report of the convention, we are frequently asked whether all the speeches will be printed in full. To do so would require three volumes, and the price would put the production out of the reach of a great many who should have it. Moreover, such a bulky work would contain much repetition and considerable matter that would not be of permanent interest. So for the sake of both economy and effectiveness, the material will be condensed so as to occupy just one large volume. This will contain the story of the campaign, and of the convention; the proceedings of all sessions of the nine days, and the best of all the addresses. Two hundred portraits of men and women prominent in the convention will appear in the book. This should prove the most valuable book issued since the inauguration of the Restoration Movement. We hope to have it ready about January 1, and not later than February 1.

The ordinary Convention Program after the adjournment is like the proverbial last year's bird's nest. The case is entirely different with the Centennial Hand Book. It was prepared to keep until the next Centennial. The actual program of the meetings occupies about one-sixth of its space. About one-fourth of the whole book is given to the History and Plea of the Restoration. Another fourth is taken up with the History and Description of the wonderful City of Pittsburgh, and still another by the splendid collection of Hymns used during the Convention. The whole is bound in full morocco, with gold side stamp and gold edges.

Even at \$1.00 per copy large numbers were ordered by those who could not attend the convention, and as gift books for those who are interested, or should be interested in the Restoration Movement. Since the close of the convention, the committee offers a double opportunity to the Brotherhood by cutting the price half in two. This is done for two purposes. First, to get the books into circulation for the good they will do, and second, to bring in sufficient funds to close up all accounts without a deficit.

The total expense of the Centennial Convention was \$26,000. Only a small amount of this is unprovided for, and so the books are offered at a sacrifice. The badges that remain are also put on the bargain counter at 10 cents each, or \$1.00 per dozen, and the flags that were carried in the parade at 75 cents per dozen. The committee pays express and postage on all these articles.

Since announcement was made of these Centennial bargains two weeks ago, orders have been coming in from all quarters. Those who were here are laying up a number of the books as a most suitable Christmas present for their friends. Parents are providing a copy for each child. Bible School teachers are finding this the solution of the Christmas present problem. Generous and thoughtful friends of world-wide missions are ordering copies sent to the men and women at the front. Every missionary on the home field, as every one on the foreign field, should be provided with one of these historic volumes. Every year that passes will find them more precious.

An illustration of how highly the books are esteemed in Pittsburgh, is found in the fact, that one of the largest department stores in the city has taken over the exclusive sale for Greater Pittsburgh, and is advertising the book as a leader in its department.

Address all orders to the Centennial Committee, Box 1134, Pittsburgh, Pa.

W. R. Warren,
Centennial Secretary.

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